

Inside: Birth Control in Long Wan Village



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SAMPAN

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Garage Issue Returns

Chinatown Group Questions BRA's Support for Community Interests

The New England Medical Center (NEMC) has proposed to build a 455-car parking garage and an attached Chinatown Community Center on city-owned land off Oak Street. But Chinatown agencies interested in using the center have rejected the plan because they say it would be too small to accommodate their needs.

The agencies, meanwhile, have written a letter to Paul Barrett, the director of the Boston Redevelopment Authority (BRA), asking him if he supports the construction of a garage on the site, known as Parcel C. The group is concerned that the BRA is trying to force the community to accept the NEMC plan, despite past agreements that set the Oak Street land aside for community use. The agencies also charge that NEMC is trying to regain control over a parcel it has already given up.

The agencies' letter states that "Ms. (Beverly) Johnson (of the BRA) stated unequivocally that the 'BRA wants to see a garage built on Parcel C' and that we, the Chinatown Community Center organizations, should accept NEMC's offer as the best available." The letter also states that the agencies had considered NEMC's garage-and community-center proposal "only as a possible means for realizing the community center, and not the other way around."

"The reality is they've already gotten their development," said David Moy, executive director of the Quincy School Community Council. "They (NEMC) shouldn't have a backdoor route for another parcel." Moy is referring to a previous agreement in which several BRA parcels on Washington Street were given to NEMC to build its new 1-C project in return for the Oak Street site, which was to be set aside for a Chinatown community center.

NEMC officials submitted the plan last month to the Chinatown/South Cove Neighborhood Council, despite the fact that it had already been rejected by the agencies. The plan calls for

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Artery Offers Design Options

Members of the Chinatown community recently met with officials of the Central Artery-Third Harbor Tunnel Project to review a number of alternative highway plans to reduce traffic from a proposed Marginal Road exit ramp.

William Moy, a member of the Marginal Road Ad Hoc Committee, which consists of a number of Chinatown agencies and organizations opposed to the Marginal Road ramp, said it's possible that various pieces from the four designs could be combined to develop a solution

to the traffic problem.

"They've changed their approach and they're trying to work toward a solution that Chinatown can live with," said Moy. He added that the community would continue to discuss the issue with artery officials, who plan to provide Chinatown with more detailed traffic studies to show the effect the alternatives would have on Marginal Road traffic.

The Marginal Road issue was discussed earlier this month at a Chinatown meeting of the South

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A Community Discussion of Civil Rights in the '90s

Representatives from a wide range of Asian organizations came together last month to discuss civil rights issues facing Asians, especially growing concerns over racially-motivated attacks on Asian students in area schools.

On Jan. 27, the University of Massachusetts/Boston Fund for Asian American Studies and the Massachusetts Asian-American Commission sponsored a program on "Civil Rights Issues facing Asian Americans in the 1990s."

The keynote address was given by Dr. Ki-Taek Chun, deputy director of the US Commission on Civil Rights Eastern Region and the principal author of a government report entitled "Civil Rights Issues Facing Asian Americans in the 1990s."

In a related event, the Asian American Resource Workshop and 13 other Chinese, Japanese, Korean, Cambodian, Indian and Vietnamese organizations together sponsored an evening talk and discussion with Dr. Chun at the Korean Church of Boston.

Peter Kiang, assistant professor at the Graduate College of Education and the American Studies Program at UMass, said the conference was in part a response to recent racial conflicts in Boston area schools, including the harassment of an Asian student at Boston Latin Academy and conflicts at Medford High School, which were framed as a strictly black versus white issue.

Kiang said the conference was meant to bring into focus for community leaders the "day-to-day struggle of Asians" in the schools and elsewhere.

In an interview following his keynote address at UMass, Chun said there is a persistent belief that Asian Americans have made



Dr. Ki-Taek Chun

it in American society, despite serious instances of discrimination and prejudice in employment, housing and education.

He said the image of success that has grown out of the "model minority" myth tends to make people believe that Asian Americans do not face obstacles in daily life. As a result, the problems of Asians are often not adequately addressed.

Chun said the civil rights report has been sent to about 100 counties across the country with large Asian populations in an effort to sensitize officials to the civil rights concerns of Asians.

The report concluded that Asian Americans face a variety of daily-life obstacles, including bigotry and violence, employment discrimination, distorted portrayals of Asians in the media, a lack of political power, and limited access to education due to a shortage of bilingual teachers and counselors.

Chun suggested that because progress was made in civil rights matters in the 1960s and '70s, many people in the 1980s came to believe that civil rights and race were no longer important issues. He said people now often act as if civil rights were no longer a problem, perhaps because "it's too much of a problem."

He said there has also been a reaction in some quarters against the concept of multiculturalism and a growing anti-immigrant sentiment. He suggested that the English Only movement, which implies that speaking a foreign language is un-American, was connected to this sentiment.

Chun pointed out that multiculturalism and a multiracial society can be an asset, depending on how people view it. He said that the assertiveness of minorities in recent years is a

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David Henry Hwang

Interview: David Henry Hwang's Vision of a New "World Culture"

When playwright David Henry Hwang was 10 years old, he decided to write down the story of his grandmother's life. He thought she might be dying and wanted to preserve her story for his family. Like many Chinese in this century, his grandmother's life was one of movement: it included birth in China, growing up in the Philippines, and a later life in the United States.

The result of his efforts was what Hwang describes as a kind

of oral history of his grandmother's life, which, he suggests, in some way touched on the kind of cultural issues that remain a part of his own work a quarter century later.

But while Hwang's work is in many ways rooted in his own cultural background and experience, it ultimately goes beyond it to explore the differences - whether real or imagined - that separate people from each other and the connection between race and identity in any

multiracial environment.

It often takes as its subject the misconceptions that people have about each other because of their race. In his new Broadway comedy "Face Value," which premieres at Boston's Colonial Theatre through Feb. 28, Hwang again brings his talents to bear on the racial conflicts of contemporary America.

At a time when such conflicts continue to rate as one of the country's most pressing social

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Center

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the construction of a garage and a 10,000 square-foot, \$1.82 million community center on a site bounded by May Place, and Nassau, Ash, and Oak Streets. The proposed building would have a height of 75-85 feet. As part of the proposal, NEMC would also make a \$150,000 contribution to Chinatown to offset operating or capital costs associated with the community's proposed use of Tufts University's Posner Hall as part of an agreement with the community.

NEMC also put forward an optional proposal in which it would give the Chinatown community \$1.8 million to purchase and rehabilitate a building for the community center in exchange for allowing the hospital to purchase the Oak Street property from the BRA and build the garage.

NEMC had also proposed to build a garage on the site in the late 1980s, but the community at that time also opposed the project. Parcel C is currently being used as a hospital parking lot.

Of the 455 parking spaces in the proposed garage, 55 would be set aside for tenants of the two community housing projects planned for adjacent land known as Parcels A and B. The

remainder would be used by the hospital for patient, visitor and some staff parking.

As part of the NEMC garage plan, the children's play area adjacent to the Oak Street building that houses the Quincy School Community Council and other offices would be relocated to a small parking lot at the corner of Oak Street and Harrison Avenue.

Vehicles would enter and exit the proposed parking garage on Nassau Street, which is a one-way street running from Washington Street to Harrison Avenue.

The NEMC traffic studies suggest there would not be any noticeable increase in traffic on most nearby streets. There would, however, be 151 vehicles entering the garage during the AM peak hour and 80 cars exiting it during the PM peak hour. Unlike an employee garage, whose users would generally leave during peak hours, the parcel C garage would be for patients and visitors who would be coming and going throughout the day.

If the garage plan proves unacceptable to the community, NEMC will abandon the plan and proceed with an earlier plan to build a Travelers Street garage on a parking area NEMC owns in the South End. The Travelers Street garage, however, would be used for employee parking even if the Parcel C garage were constructed.

structured.

It seems unlikely, however, that the community would accept the NEMC garage plan. The consortium of Chinatown community agencies - known as Chinatown Community Center Inc. - has already rejected the plan, saying the proposed center would not be large enough to meet the needs of all the agencies seeking space in it. The consortium consists of the South Cove Community Health Center, the Asian American Civic Center, the Asian American Resource Workshop, the Chinese Progressive Association, the YMCA, and the Quincy School Community Council.

An earlier study showed that the agencies would need up to 90,000 square feet, said Jean Chin, executive director of the South Cove Community Health Center and a neighborhood council member. She said the main problem with the NEMC proposal is its size, which could lead to a situation in which six agencies would be "fighting over" 10,000 square feet.

Richard Chin, director of the South Cove YMCA, which needs a larger facility for its community recreation programs, noted that to build a 90,000 square-foot project to meet the needs of the community would require close to \$9 million. He said the current NEMC proposal still puts the needs of the hospital and the BRA before that of the Chinatown community.

He also pointed out that the agencies have not yet asked the BRA to get involved and said that the community still doesn't know exactly which group will be the designated developer of the

Parcel C site.

Larry Smith, the NEMC attorney who works on community issues, told the neighborhood council that the NEMC could not afford to build a 90,000-square-foot facility and that finding a group who could would be difficult at this time. He pointed out that at the time the community center was originally proposed by former BRA director Stephen Coyle, linkage money was expected from a number of downtown developments, which have since been canceled. He also noted that the current NEMC proposal would not be financed with linkage money but rather with hospital resources, which could be channeled directly to the community.

Davis Woo, the council's executive director, suggested that the space needed in the center by community agencies should be re-studied, since a number of agencies - such as the now-defunct Chinatown Boysclub - are no longer interested in the project. He also said it remains unclear whether the Neighborhood Council or Chinatown Community Center Inc. would be making decisions on Parcel C issues.

Woo also pointed out that the BRA had rejected a suggestion to enlarge the garage in order to enlarge the size of the community center.

Carol Lee, executive director of the Asian Community Development Corporation (ACDC), which is planning to build the Oak Terrace Community Housing project on an adjacent site and which would have access to parking spaces in

the NEMC garage for its tenants, said ACDC would support the decision reached by the rest of the community. She said, however, that ACDC opposed the NEMC garage plan because it believes it doesn't take into account the needs of the community.

Council co-moderator William Moy said that officials from NEMC, Chinatown agencies, and the BRA should discuss the matter further and report back to the council at a future date.

Smith told the council he understood that the NEMC plan - a garage in the middle of the community - would be a difficult one to sell to Chinatown because it would "be seen as a basically negative project." He said that NEMC was simply letting the council know about the proposal and that it would pursue other avenues to satisfy its parking needs if the community opposed the plan.

-R.O.

The next issue of Sampan will be published on Mar. 5, 1993. Press releases and advertisements which require typesetting or artwork are accepted up to Friday, Feb. 26, 1993. Camera-ready ads are accepted up to Monday, Mar. 1, 1993.

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HEALTH

A New Home for Asians With Mental Illness

Before he was accepted into the Boston area's first residential program for Asians with mental illness, Dung Nguyen had been staying at Bridgewater State Hospital. "It was like a jail," he says matter-of-factly.

"I'm very thankful that this program has given me a place to stay," says the 27-year-old Nguyen, who along with eight other formerly homeless Asians are now living in the newly renovated Lyon Street house in Dorchester. "It's nice, clean and I have the chance to speak my own language...And I have a stable life again and keep out of trouble."

From the outside, the three-story Lyon Street house has the nondescript look of any of the many aging tenement houses that line the streets of Dorchester. But inside the hardwood floors glisten; new chairs and tables fill the lamp-lit rooms and Asian prints hang from the walls.

Residents contribute part of their income for food and rent. They also help with household chores such as cooking and cleaning and are encouraged to develop daily living skills, such as managing their own money and using public transportation.

All of the house's residents suffer from chronic mental illness and take medication daily to control their conditions. Seven of the house's nine residents are Vietnamese, and two are from mainland China. Most of them were staying in hospitals or shelters for the mentally ill before moving into Lyon Street, which provides permanent housing.

Nguyen was born in Vietnam and escaped to Thailand by boat. He came to the United States in



Residents of the recently opened Lyon Street house.

1981 and settled in Minnesota with his parents and his 12 sisters and brothers. Two years later he came to Boston. "I wanted to leave the city where I lived because there was too much snow," he says.

When Nguyen came to Boston - which he chose because he had a friend living here - he found work as a delivery person. Soon, however, his life would change. "I got sick," he says. "I worry a lot. I am alone. When I worried a lot, I was stressed in my mind and body. I had a pain in my head. I couldn't sleep at night."

"It seemed like someone was following me," he continues. "It could be an angel. It could be a princess who died a long time ago. A spirit who followed me." Nguyen says he felt special because of the art work he used to do - especially because of one picture. "When I felt special I went in and out of the store. I thought I owned this store, this neighborhood."

Eventually he ended up going

to the Erich Lindemann Mental Health center for help. "The first time I went to Lindemann Center it felt like hell," he says. "Everyone was sick in Lindemann." Then, he adds, "they gave me medication to drink and I felt better."

Since then, Nguyen has been treated in a number of area hospitals for his mental illness. He was sent to Bridgewater State Hospital after his landlord alleged that he had threatened her - a charge that Nguyen denies.

Another patient, who preferred to remain anonymous, came to the United States with his brother from a village in Guangdong, China in 1982. He says he had been living in Chinatown with his wife and had been working in Chinese restaurants. He says the police sent him to the hospital. "Someone said I was ill," he says. "But I don't feel I have any illness." He says one reason he is happy living in the Lyon Street house is because they serve Chinese food.

The Lyon Street program is being run by the Bay Cove Human Services, Inc., with support from the Department of Mental Health (DMH), the federal Department of Housing and Urban Development (HUD), and the Boston Housing Authority, says program director Paul TonThat.

He said the nine residents were placed in the Lyon Street Program because of their special language and cultural needs, which made it difficult to place them in regular residential programs. Those placed in the program also had to be homeless. TonThat said that some of

the residents remain in touch with their families, who call or visit them, while others do not.

Residential programs such as Lyon Street are meant to provide chronically-ill people with a staff-supported home in the community. The residential programs were created as an alternative to keeping patients in state mental health hospitals.

TonThat said residents ordinarily wake up at 7 am, eat breakfast, then go to daily therapy or workshop programs. The seven staff members, who speak Cantonese, Mandarin and/or Vietnamese, are responsible for giving the residents medication and helping them with their daily needs. "Part of our job is to get clients to go to a day program," says TonThat.

While attention is often focused on Asians who suffer from mental illness as a result of traumatic wartime and refugee experiences, the residents living at Lyon Street - with the exception of one who had been wounded in the head during the Vietnam War - appear to suffer from the kind of chronic mental illnesses that occur naturally in every population, says TonThat.

Several mental health workers in the Asian community had praise for the Lyon Street program. "As far as I know this is one of the most innovative ideas going," said Jim Lavelle, of the Indochinese Psychiatry Clinic at St. Elizabeth's Hospital, which provides mental health services for the area's Indochinese population.

Lavelle points out that studies show that the Indochinese population has a higher rate of mental illness than the regular population. While 3 percent of Americans suffer from serious mental illness, 18 percent of Cambodians and 7 percent of Vietnamese who came here after 1975 have symptoms of severe mental illnesses, he says.

The high incidence of mental illness within the refugee community has been attributed in part to the traumas they experienced in war-torn countries and in their journeys to this country. Moreover, many Indochinese came to the US without family support, he says.

At the same time, many of the illnesses suffered by Asians are of the kind that occur naturally

in every population. Though figures aren't available on the number of Asians in the area in need of the type of services provided by the Lyon Street program, estimates are that there could be from 20 to 50 others, according to several mental health workers.

"We certainly have a number of chronically-ill single adults living alone in what you and I would consider substandard living conditions," says Suzanna Chan, director of mental health social services at the South Cove Community Health Center in Chinatown. She says there are probably only a handful of Asians living in homeless shelters for the mentally ill, but a fair number living alone in single rooms. "They lose their priority because they are already living in a stable condition."

"It's really not much of a difference if they're living in a rooming house or in a shelter," says Chan, who says that most of the Asians in need of the services are immigrants and refugees.

Chan said that Asian families often wait too long to seek treatment for their mentally ill family members, whose illness then becomes more difficult to control. Sometimes families - as well as patients - deny that there is an illness, she says. Also, families sometimes feel guilty when they seek help for family members.

Chan says on average about 200 people go to South Cove every month for treatment of various kinds of mental problems. Their conditions range from severe forms of psychosis to less serious mental problems.

While many Southeast Asians suffer from post traumatic stress syndrome - marked, for example, by a state of anxiety and flashbacks of traumatic events - Chan points out that the same condition is also prevalent among members of the mainland Chinese population who lived through the Cultural Revolution. "I think those coming out of China are being overlooked," she says.

Joy Connell, director of the Office of Multicultural Services at the DMH, says that the number of Asians - as well as the number of minorities in general - staying at DMH homeless shelters has been on the rise.

-Robert O'Malley

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The estimated construction is in the order of \$1.5 million.

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IN CHINA



Alone: She says she has no one to support her now because she never had a son.

"Just Like Emperors"

Birth Control in Long Wan Village

Text and Photos by Robert O'Malley

Walking his bicycle down a narrow village lane, a middle-age man talks rapidly and animatedly about what happened in Long Wan Village last night. While the people were sleeping, car loads of cadres - some carrying guns - mounted a surprise raid on the village.

The cadres came for one reason: to seize men and women who have violated the country's one-child-per-family birth control policy. What happened in Long Wan Village last night isn't an unusual occurrence these days in Guangdong province, which has one of the fastest growing birth rates in China.

Eager to speak and visibly angry, the man, whose family name is Liang (like that of most villagers), says that about 40 people were forced to leave the village with the cadres. No one knows exactly where they were taken, but many believe that the captured villagers will eventually be taken to a hospital for a sterilization operation (tubal ligation).

According to one person familiar with the procedure, the villagers are first taken to an undisclosed location where they receive a lecture on the need for birth control. Later, they are asked if they want to have the operation or - if they are already pregnant - an abortion. The villagers are apparently not allowed to leave until they agree to an operation or an abortion, though they are not - in theory at least - forced to have the operation, she says.

Although many villagers were angry when the cadres came, they made no effort to stop them, according to Liang. But in Mao Cun, a nearby village and the site of the local government or "Xiang," some people threw stones at the cadres responsible for the raids, he says.

Besides the government officials, people from a variety of work units - banks, various government departments, etc. - are also ordered to take part in the raids - many perhaps unwillingly, according to one city resident. One woman charged that farmers from a nearby village also took part in the raid.

While China's current birth control policy has serious consequences for vil-

lage families, there's little that farmers can do to oppose it. If the villagers openly express opposition to government policy, says Liang, they will be punished. Many villagers, however, continue to privately oppose it, believing that it's important to have more than one child to help with the farm work and provide for their future. Few seem to believe strongly that controlling the country's bloated population - the largest in the world - is a crucial issue for China.

In fact, the Chinese birth control policy seems to put at odds well-founded concerns for human rights violations in China and equally compelling concerns for overpopulation in China and in the world in general.

Liang says that farmers seized by the authorities in the twice-annual raids are usually not allowed to return to the village for a week. He seems especially concerned this time because his nephew was one of those seized. Liang may also be worried about his son, whose wife has already given birth to two daughters but has yet to bear a son.

Although Liang is quite eager to tell his story, another villager warns him that talking about such things with a foreigner could get him into trouble with the authorities. Liang, however, remains unmoved, suggesting that it might be helpful if people outside knew what was happening in Long Wan.

Unhappy with the behavior of the cadres, Liang believes that the needs and motives of the villagers aren't taken into account when officials enforce the country's birth control policy. The villagers, he explains, have children because having a family is what matters most to them, he says. It's children, he suggests, that brings joy to the villagers' otherwise arduous lives.

In a nearby house, last night's raid still reverberates. In a bedroom adjacent to the living room, a child quietly sobs. He's crying because he misses his father, says the child's uncle, who explains that the boy's father was one of the villagers taken away by the cadres last night. The child's mother stays with him in the bedroom, quietly trying to calm him.

The child was apparently in the house when the cadres came and became frightened when they took away his father. The father, the uncle says, already has three children, so the officials will force him to have an operation. When the cadres identify a family as having too many children, either the husband or the wife must have an operation; in this family, it was the husband who agreed to leave with the cadres.

The uncle, who himself recently married and who also wants to have three or four children, says that although his older brother was lucky - his first two children were sons - he still wanted to have a daughter. If he has a daughter, he explains, his brother could someday trade her to another family to get a wife for one of his sons.

While sterilization has become a commonly-used method to control village births in recent years, the government continues to encourage people to use intrauterine devices (IUDs). Many people, however, refuse to practice birth control and as a result continue to have children.

The government also attempts to slow the birth rate by imposing fines. According to Liang and others, fines for bearing an extra child are at least 1,000 yuan - an amount many farmers barely make in a year. One 15-year-old girl who complains that her family's poverty recently forced her to leave school suggests that the situation was exacerbated by the 1,000-yuan fine the government imposed on her parents for having another child.

When the cadres came to the village this time, they took away people who had three children, says Liang, who adds that villagers are allowed to have two children. Although the government policy calls for a one-child-per-family policy, the villagers in Guangdong - unlike the province's city dwellers - are generally allowed to have more than one child for both practical and cultural reasons. Now, however, the government seems to be cracking down on the villagers.

One of the difficulties the Chinese Government faces in its effort to control

births in the countryside is the premium Chinese culture has traditionally placed on male children. For the farmers of Long Wan, it is still preferable to have a son. Still another obstacle is the traditional Chinese belief that the more children a family has the happier the family.

If a farmer has only daughters, the young man says, who will take care of him when he grows old? When the parents grow old they must rely on their children for support. The daughter, he continues, will live with her husband's family in another village. The son is more reliable because he will usually bring his wife to live with him in his father's house.

What would happen, the recently married young man speculates, if he has only one son and his son's wife hasn't any brothers. His son, he says, would be forced to care for four elderly people - his own parents and his wife's. This would be too great a burden for one couple, he says.

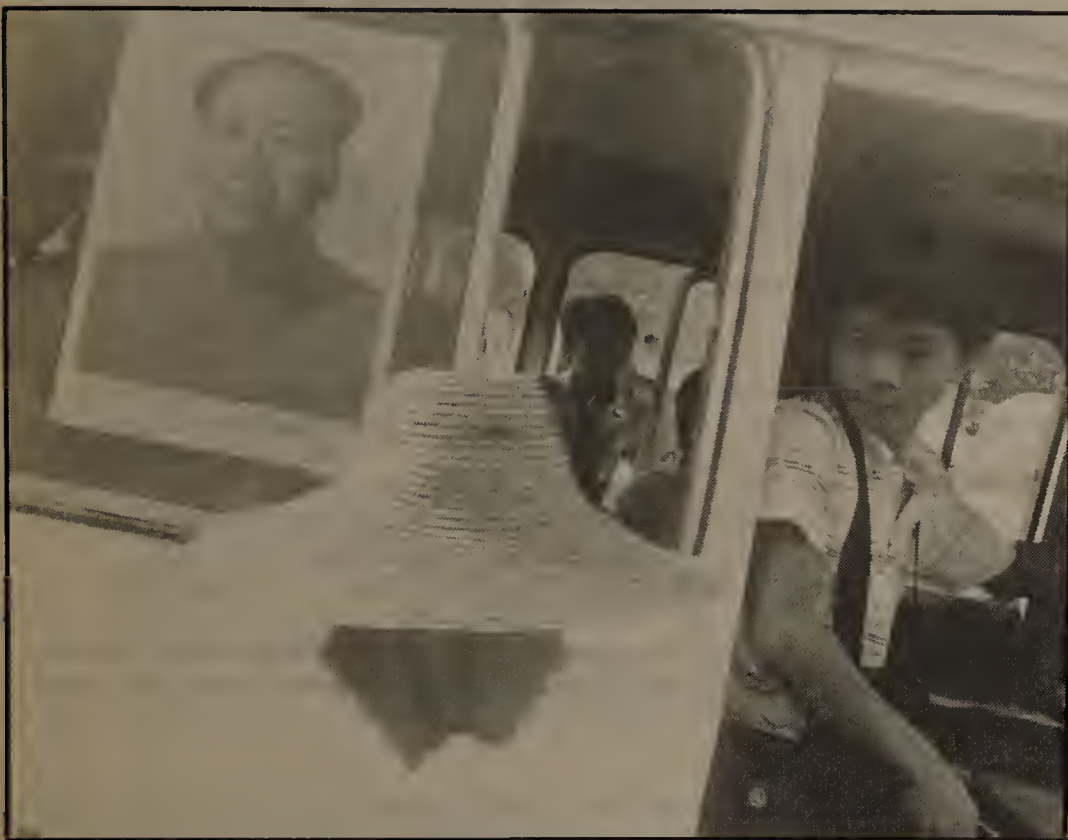
Yet another issue is the work itself. "If you want to do the farm work you will need at least two sons," says a middle-aged woman who sits in the courtyard of her home with her mother-in-law. The government, she adds, shouldn't force the people to be sterilized "because the farmers can support the children they have."

Moreover, she continues, women who have been sterilized are thought to be incapable of doing heavy work in the field. Because of this, she adds, "they don't want to be cut." Some, in fact, will flee from the village and hide in a city or another village in order to avoid an operation.

In order to clamp down on the escapees, the government has been trying to make it more difficult for them to hide. For example, city residents hiding villagers who violate the birth control law or their illegal children can be punished if they are caught by the authorities, one city resident says. City employers are also required to investigate the family backgrounds of village people seeking city work.

In Long Wan itself, there is at least

IN CHINA



Zhanjiang Bus Station: Sometimes people escape to the city to hide from authorities.

one woman who has fled from another village to hide in her father's home. The young woman explains that although she has two sons, she still wants a daughter. Realizing that the cadres were after them, both she and her husband decided to escape from the village. If the authorities eventually catch up with her, she says, she'll have no choice but to go through with the operation and forget about having a daughter.

Others, however, claim they won't be so easily deterred. One recently married young man says he wants to have three or four children. At least one of them must be a boy, he says, adding that having two sons would be safer in case one dies early.

He says he's not afraid of the government. "I'll escape from this village," he says. "No one can catch me." "Children," he continues, "are like life insurance. There's nothing better than to have children."

While the village birth control policy at times seems unclear, one woman says some general guidelines are followed. The cadres, for example, will advise couples who have a girl and a boy to stop having children and to practice some form of birth control, such as using an IUD. They won't, however, force them to have an operation.

If, however, a couple has two boys and neither partner is practicing birth control, one of them may be a candidate for an operation. If they have three children - regardless of the combination of boys and girls - and aren't practicing birth control, they also could be pres-

sured to have an operation.

While the Chinese Government believes its birth control program is in the best interests of the Chinese people - given the country's dangerously skyrocketing population, which is currently at about 1.2 billion - many villagers believe that the one-child-per-family policy only makes life more difficult. And although many educated city dwellers tend to believe that birth control is important for a developing country with such a large population, most believe that one child per family is still not enough.

Though most people questioned say that villagers in Guangdong are allowed to have more than one child, a Chinese Government official in Washington says government policy remains one child per family for both city and village dwellers. Exceptions are only made for people living in minority areas.

Embassy officials also say that village raids and pressuring people to have sterilization operations or abortions are not allowed under central government policy. "That is a rumor, that is untrue," says one official, referring to the enforcement practices used in Guangdong and in other parts of China. People are urged to practice birth control "by reasoning, not by force," he says. While he adds that people are sometimes encouraged to have abortions, he denies that people are forced to have sterilization operations.

"People are not allowed to go to the village to take people to the hospital," says Hao Guang Sheng, first secretary at



A Long Wan Family. The woman says that having too many children isn't good for a woman.

the Chinese Embassy. Asked about the nighttime raids on the village, he says: "As far as I know there isn't such a case." Hao explains that the government doesn't actually have a law requiring one child per family. The government just "encourages" one child per family, he adds.

He suggests that in some instances local officials may follow local policies in enforcing the birth control policy, but he adds that the country's primary method of birth control is education. Chinese people, he adds, are encouraged to practice family planning through the use of IUDs, condoms and birth control pills. He says that city people appear to follow the government birth control policy more strictly than the villagers. "I don't think this is a problem in the urban areas," he adds.

Though she has four children, the youthful-looking woman crossing the fields carrying baskets of freshly-cut vegetables today seems nostalgic about the passing of her childbearing years. Her story perhaps encapsulates many of the subtle ways in which birth control policy affects village life in China.

While she has three boys and a girl now, she recalls the time when she had only two children - both of them boys. At that time, the government required her to use an IUD to prevent her from having another child. But that didn't stop her from wanting to have more children; with her two sons in school, she missed having children around the house, she says.

Then one day she was walking in the nearby city of Zhanjiang when she found an abandoned baby girl on the street. Because people can only have one child and many still want that child to be a boy, baby girls are sometimes abandoned on the street or near hospitals. She picked up the baby and took it home.

At about the same time, she continues, her birth control device failed and she again became pregnant. After giving birth to her third son, the government finally made her have an operation, she says.

Although she doesn't express bitter-

ness about the operation, she seems to regret her inability to have more children. If it hadn't been for the operation, she adds, she would continue to have children even today.

*

Through the doorway of her home, a picture of Mao Zedong stares down from the living room wall. It was Mao who gave the people the village land they cultivate today and enough food to eat, says the elderly woman who now spends her days caring for her grandchild. Although she had many children, only one was a boy. The little girl she cares for now is his daughter, she says.

Of course the farmers want to have sons, she says. It is better to have sons because they help you with the farm work and make you feel safer. If there's trouble near her house she's afraid there would only be her one son there to protect her. "If you have many sons," she adds, "people will be afraid to cause you trouble."

While she believes it's best to have two sons and two daughters, she realizes that this isn't possible now. But she grows angry when she talks about the recent nighttime raid, saying that many other villagers were angry as well. They dragged off "half-naked" people, she says, bitterly. "They didn't even give them the chance to dress."

She recalls what happened to one young man who lived alone with his mother. When they knocked on his door, no one answered. So they broke down the door and seized him, she says. "He said, 'Why did you do that? What does this have to do with me?'"

"They dragged him away with the others because they didn't like his attitude," she says, adding that the central committee in Beijing would not have approved of their behavior. "They're not supposed to act that way," she says. "They are just like emperors."

(This is the second in a series of stories on Long Wan Village.)



Grandmother, grandson, and great-grandmother with Mao Zedong, who the villagers believe can still bring them good luck.

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ASIAN COMMUNITY

A Community Update on Civil Rights Issues

continued from page 1

reaction to the white population's longstanding sense of entitlement. Minorities, he suggested, simply want to feel that they can compete in the society without prejudice and discrimination.

In his talk at the Korean Church of Boston, Chun speculated that members of the audience - despite belonging to different Asian ethnic groups - attended the event because Asians as a group share a "collective concern."

He pointed out that Asian students must still contend with racial slurs and violence and that Asian graduates may not find positions as easily as their white counterparts, despite having the same qualifications.

He also noted that Asian families in general do not discuss the question of civil rights, saying that a more common subject of discussion in Asian families might be school matters or summer jobs for children.

He suggested that Asians may be reluctant to confront civil rights issues more aggressively because their cultural roots can be found in countries ruled by authoritarian governments in which the free expression of grievances was frowned upon. In the US, he said, "we have to be an active participant."

He said Asian groups need to build coalitions and gain more political power, even though building such coalitions has not been a common practice among Asian groups in the past. "Let's recognize that the civil rights problems that bind us together are not going to disappear soon," he said, adding that Asians must learn to "apply collective pressure."

And while he said it was important for Asian Americans to be elected to public office, he said that paying attention to daily events was also necessary. "I suggest we pay more attention to what takes place in our immediate environment."

In response to questions about what can be done to stop anti-Asian violence, he suggested that it wasn't a problem that would go away soon.

He said, however, that he was especially concerned about the effect such attacks have on the education of Asian children in grades K-12. He said he was worried about the "scars" that come from the "ridiculing, taunting, and racial harassment."

He also expressed concern that Asian students are spending too much time within Asian student groups and are not interacting enough with members of other races. He said that an imbalance may be developing in Asian students as the result of spending too much time on academics at the expense of developing social skills.

In the course of the event, Chun discussed with the

audience a number of other topics of concern to Asian Americans, including the following:

*One member of the audience said he always has difficulty getting members of the various Asian ethnic groups to work together, explaining that Koreans often stay with Koreans and Chinese often stay with Chinese. "That's my biggest concern: how to get them out of that

circle," he said.

Chun agreed that there was too much separation among ethnic groups and races in general and that one way to address the problem was to create multiracial, multi-ethnic groups to work together on an issue or problem.

*Another member of the audience pointed out that first-generation, bilingual Asian Americans are in the position to help new immigrants who don't

speak English. She suggested that more people should return to the community to help new immigrants through the process of transition.

Suzanne Lee, the executive director of the Chinese Progressive Association, said that people who have limited English skills have concerns and opinions and often just need people who know the language and the system to help them.

*One woman said that K-12 students are not getting the education they should in part because they seldom have Asian teachers and principals in their schools. She said pressure should be put on school boards to hire more Asian teachers and administrators.

*Another member of the audience pointed out that Asian young people are often torn between fitting into American culture and holding on to - and sometimes being ashamed of - their own native culture. Sometimes parents want their children only to learn English because they think it will make it easier for them to succeed. She said the struggle involved learning "how to balance the two (cultures) in a healthy way."

*Michael Liu of the Asian American Resource Workshop said that it was important for Asian Americans to work together because they have a common history of oppression by the majority. "The longer our experience in this country," the clearer it becomes "that how we are viewed and how we are treated" is based on the fact that "we are Asian American."

He noted that Vincent Chin, a Chinese American who was beaten to death by a group of Detroit auto workers because he was thought to be Japanese, is a "classic case" of how members of different Asian ethnic groups are often mistaken for each other and treated as a single group in the US.

He also said today's younger generation of Asian Americans are not as limited in their ambitions as were earlier generations. "They want to be in all parts of American society," he said. He suggested that to make that happen members of all Asian groups must work together to reach common goals.

-Robert O'Malley

In the School; On the Street

Much of the focus of the UMass conference was a panel discussion on racial problems Asian students face in local schools. What follows is a summary of the ideas discussed by some of the panelists at the conference.

Katy Kwong. A teacher at Malden High School, Kwong pointed out that Malden now has a large Asian population and that racial conflicts are now occurring at the high school. She said, however, that the high school's teachers have not been trained to handle the problem. She said she is now trying to develop a program to educate both teachers and students on the issue of racial conflict.

Kwong also noted that a task force has been created to deal with the issue of racial violence. "A lot of Asian American students feel they're being harassed," she said, adding that some students invite friends who belong to gangs to come to the school to help protect them. While both racial slurs and violence is becoming a problem at the high school, the "school has no structure to deal with the problem," she said.

Terry Kwan. A member of the Brookline School Committee, Kwan said that while many communities are becoming more sensitive to conflicts between Asians and non-Asians, she pointed out that conflicts also exist among various Asian groups.

Kwan said the conflicts are based on ethnic background or length of stay in the US. She suggested that more attention should be paid to resolve such conflicts. Part of the problem, she added, is that people tend to lump all Asians together and fail to realize that the various Asian groups are also competing with each other.

Kwan also suggested that the US is not making adequate use of its diverse Asian population. As competition for jobs grows in a recessionary economy, some people begin to view diversity as a problem or threat, she said.

She added, however, that diversity should be viewed as an asset. As competition heats up between Asian and Western countries in the global economy, Asian Americans should be given positions as business managers, strategists and planners to help America compete better in the global marketplace.

Vira Douangmany. A student at Boston Latin Academy, Douangmany and other Asian students are trying to create sensitivity workshops for students and faculty at the school. The decision to develop the workshops came after a Chinese-American student was the victim of a racial slur in the cafeteria last year. The incident led Asian students to threaten to walk out of school in protest. She said that such racial slurs and remarks were not uncommon at the school.

Douangmany pointed out that school officials initially tended to deny a racial problem among races at the school existed, saying that the racial slur was an isolated incident. School headmaster Maria Garcia-Aaronson, however, has since made a commitment to develop workshops for 7th and 9th graders, possibly for August 1993, she said.

Saroeum Phoung. A member of Reaching Out to Chelsea Adolescents (ROCA), Phoung discussed his early experiences as a Cambodian immigrant student in the Chelsea schools. He said no one had told him about racism or prepared him for the racial harassment he experienced at school. When he

told his parents about the racial slurs and about the time a student burned his coat with a cigarette, they would ask him what he had done to provoke them.

"My parents said, 'What did you do wrong?'" His answer, he added was, "I don't know." He said being threatened eventually led him to join a gang for protection. After several run-ins with the law, he became a member of ROCA and is now himself helping young people stay out of trouble in Chelsea. He plans now to go to UMass. "In a way I feel education is the key," he said. "It's the most powerful weapon you'll ever have."

Marty Walsh. A member of the U.S. Department of Justice Community Relations Service, Walsh pointed out that his department has been dealing with a number of anti-Asian racial problems in recent years, from racist graffiti in a Quincy housing project to attacks on Vietnamese in Dorchester. He said such incidents are clear violations of the law. He also pointed out that criminals in the Asian community often prey on innocent people, who are afraid to come to law enforcement officials for help.

Walsh also warned that there are growing divisions among minorities: among blacks, Hispanics and Asians. Part of the problem, he suggested, comes about because the groups are often kept separate.

"The divisions are out there," he said. While Walsh said that racial conflict in the US was not a problem that could be solved overnight, he suggested that each community has a core group of people who oppose such conflicts and that they should be encouraged to come forward to help solve the problem.

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Artery

continued from page 1

Bay Interchange Task Force, which consists of representatives from a number of government and community departments and organizations.

The Chinatown community has for some time now been vocal in its opposition to the Marginal Road ramp, saying that increased traffic from it would pass close to housing projects, a church and a school.

"There's enough evidence to suggest that it's a legitimate problem," said Curtis Davis, director of Design and Engineering at the Artery Project, at the Chinatown meeting.

Davis said the Marginal Road ramp issue should be resolved before the preliminary designs are submitted to the city and the federal government later this year. He said the Artery Project will try to "come up with an alter-

native that meets the community needs." If the Artery Project can't find a workable way to do that, "it has to be taken to another level," he said.

"To be honest with you a lot of people are nervous about it," he said, adding that it remains uncertain "where this will lead us."

Artery Project officials last year had offered the community a number of Marginal Road alternatives. Chinatown officials, however, charged that the alternatives still put too much traffic onto Marginal Road and were essentially the same designs the community had rejected earlier in the review process.

On Feb. 5, Artery officials offered the community a new set of alternatives to the current Marginal Road ramp plan, which channel tunnel and expressway traffic from the central artery exchange to the Back Bay. The Artery Project had originally included three ramps in the Marginal Road ramp design. But the new designs include only one or

two ramps. The alternatives are:

*Herald Street Diversion. In this plan, one ramp carrying southbound traffic from I-93 would exit onto Marginal Road, while west-bound I-90 traffic from the Third Harbor Tunnel would be diverted onto a new two-way Herald Street from a second ramp. Artery officials call this plan the "Proposed Action," since it's the design that would be used if alternatives prove unworkable. The community has opposed this plan because of the volume of traffic it would channel onto Marginal Road.

*Berkeley Street Off-Ramp. According to this plan, I-93 southbound traffic would exit onto Marginal Road from one ramp. Back Bay-bound traffic from the Third Harbor Tunnel would be diverted onto the Massachusetts Turnpike and exit at a new Berkeley Street off-ramp.

*Herald Boulevard I. In this plan, Third Harbor Tunnel traffic would be diverted onto a two-way Herald Street from one ramp, while I-93 southbound traffic would exit from a second ramp onto Marginal Road. That traffic, however, would travel only a short distance along Marginal Road before being forced to make a turn.

*Herald Boulevard II. In this plan, Third Harbor Tunnel traffic would be diverted onto a two-way Herald Street from a single ramp. I-93 southbound traffic would be diverted to Albany Street.

Davis pointed out last week that the Artery Project has developed two additional alternatives following the recent Task Force meeting in Chinatown. Both of them would include a Berkeley Street turnpike exit, he said.

"At least you can mix and match some of these solutions together," said Moy, who believes a combination of the Berkeley Street exit alternative and the Herald Boulevard alternatives may offer the best solution for Chinatown. He said last week that he thought a design that combined a Berkeley Street off-ramp with a ramp that channeled traffic onto a two-way Herald Street - called Herald Blvd./Berkeley St. Off-Ramp I - was probably the best design.

"We're more optimistic now," said Moy last week, "because they're not saying Marginal Road or nothing." He said they were "trying to work out some solutions" that "alleviate some concerns the community had in the past."

The Marginal Road Ad Hoc Committee, meanwhile, continues to circulate a petition opposing the ramp and has also printed up posters opposing it, which have been put up throughout Chinatown.

Richard Chin, the executive director of the South Cove YMCA, told Davis that community opposition to the Marginal Road ramp represents a safety issue. He also questioned why the Artery Project had been so slow in addressing community concerns. "That Marginal Road thing has been a priority for us for over three years," he said.

-R.O.



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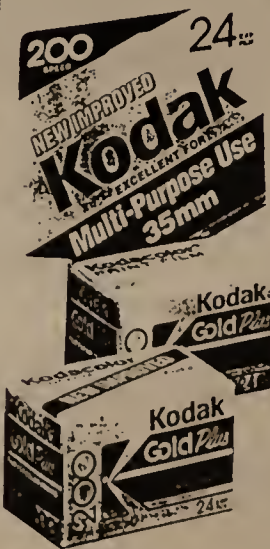
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ASIAN ARTS

Hwang

continued from page 1

problems, Hwang has taken his incisive wit and focused it on such phenomena as white supremacists, anti-Asian violence, and interracial relationships in an effort to reach the higher ground of understanding. In Hwang's world no one is beyond criticism but everyone shares the same humanity - whether they know it or not.

In Hwang's new work, whites and blacks are disguised as Asians, Asians are disguised as whites, and white supremacists end up getting so confused about the race of their victims that they have a difficult time venting their hatred.

In Hwang's world, race ultimately can reveal little about the inner humanity of a person. Hwang's hopeful vision is one in which the imagined barriers that separate people of different races fall away. In the world of theatre - at least as imagined by Hwang - racism and hate become illusion and lie, while unity and understanding among people become reality and truth.

The author of the Tony-Award-winning play "M. Butterfly," Hwang, in a recent interview at the Colonial Theatre, recalls how it wasn't until he was a student at Stanford University in the 1970s that his interest in writing was rekindled. It was during his sophomore year, he says, that he began to become interested in theater. He took a writing course with the novelist John L'Heureux, who at first wasn't impressed by his efforts. "He told me the plays were really terrible," he explains, adding that his teacher told him the problem was he didn't know enough about theater.

Undaunted, Hwang decided to learn more about it by reading plays and enrolling in a playwrit-

ing course. By his senior year he had written his first play, "FOB" ("fresh off the boat," a term that refers to recent immigrants), and had it performed in his college dorm. It was a play that explored some of the same questions about identity and the Asian-American experience that would reappear in his later work.

After he graduated from Stanford, Hwang attended the Yale School of Drama for one year. He had also sent his play "FOB" to the National Playwrights Conference. The play eventually caught the attention of Joseph Papp, who decided to produce it. Hwang's play was well received and, as he puts it, "I had a career."

"FOB" received an Obie Award for Best Play in the 1980-81 season. Hwang says Papp was interested in doing a play involving Asians because there had been a flap over his decision to use Caucasian actors to play Asian roles in another play.

Hwang says the playwrights who have had the most influence on his work include Bertolt Brecht and George Bernard Shaw, both of whom - like himself - explored ideas in their work. "(Sam) Shepherd was a big influence because I subsequently got to study with him," he adds.

Though Hwang believes that his mother, a classical musician and piano teacher, and his father, a Shanghai-born businessman who founded the Far East National Bank in 1974, expected him to have a career in business or law, his parents eventually accepted their first-born son's choice of career. "It's an odd thing for immigrant parents to accept," he says of his decision to pursue an uncertain career in the arts. "I have to give them credit for being supportive."

He recalls his father's reaction to his first play "FOB" when he saw it performed in his college dorm. "He really loved the play," he says. "He cried and all that."

Hwang, who grew up near Los Angeles in San Gabriel, suggests that his interest in becoming a

playwright may be rooted in part in an urge "to create a world in my own mind that is subsequently able to exist." Though he suggests that such an urge may involve a trace of "megalomania," he quickly points out that his characters are sometimes difficult to control. "There starts to be a certain negotiating that takes place between the creator and the created," he says. "Even being god," he quips, "you don't have control over everything."

In much of Hwang's work, humor is used to explore ideas. "M. Butterfly," which won a Tony Award for Best Play in 1988 and will be released as a film in the fall, tells the sometimes humorous story of a French diplomat who carries on a long-term affair with a Chinese woman in Beijing only to eventually find out that she is in fact a man. It's Hwang's skill at using humor to explore questions of racial and sexual identity that's at the heart of his art. In Hwang's work, surfaces are often deceptive.

Hwang explains that humor is important to him "because I tend to deal with a lot of subjects that tend to be serious. I think it's important to find some sort of comic relief." With such psychically-charged issues as self-hatred and racism as his subjects, Hwang suggests that "laughter gives us the opportunity to take control of our world."

"I think laughter is a wonderful weapon in the battles against things that make us feel bad," he

says, explaining that his subject matter - like that of artists in general - is determined by his background. "As an Asian American I think its understandable I would become interested in the gulf between the inner self and the outer self," he says.

To be Asian in America means to know what it's like to be the "perpetual foreigner." Hwang says that because he is Asian, people sometimes immediately assume he's not American. "I open my mouth and their perception of me changes."

In "Face Value," Hwang uses humor to explore serious subjects. He says the play is an exploration of the very "idea of race" and whether the color of a person's skin can tell much about a person's inner character. Is this idea of race an "illusion" or a "myth?" he asks. "I'm wondering if it (race) is a construct that has outlived its use," he says.

"We've always assumed someone from a different race belongs to a different culture," he says. But, he adds, there are many instances in which a person's race can tell little about his cultural background. "I know Chinese Americans who grew up in the deep south," he says.

In "Face Value," a group of Asians protest the casting of a white actor in the role of Fu Manchu in a fictional Broadway musical. At the same time, white racists seek to attack the same white actor, mistakenly believing him to be Asian. In the

farce, "everyone's race shifts," says Hwang, who explains that the device is used to point out the arbitrariness of a person's face and the color of a person's skin. "Anyone could theoretically be stuck behind any face," he says. He used a similar method in the play "Bondage," in which he explores the relationship between racial stereotypes and sexuality.

Hwang says his plays often start with an idea. "It tends to start with something I'm personally confused about," he says, adding that he often writes the play to "reconcile" a contradiction.

"Face Value," he explains, is in part a reaction to the controversy surrounding the hiring of a Caucasian actor to play the part of the Eurasian pimp in the Broadway play, "Miss Saigon." "Writing the play helped me resolve some of those issues in my own mind," says Hwang, who found himself asking the question: "What does it mean to play another race?"

While he suggests that Asian actors were rightly disturbed by the idea of a Caucasian actor playing an Asian part, Hwang points out that from another point of view a person's attempt to play the part of a character of another race could also be viewed as a good thing because it requires the actor to put himself "in someone else's shoes." The person, as a result, should probably end up with a more enlightened idea of "the nature of race."

Though Hwang explores some of the stereotypes, anxieties, misconceptions, absurdities, and violence of a multiracial society, his vision in the end is a hopeful one.

"I think I have this native American optimism about it," he says. "I have to believe and have to work on the assumption that this (America) is a fascinating experiment."

The American experiment, he continues, "may serve as a model" of a genuine "world culture." "This idea that whoever shows up here gets to be part of the country is fascinating," he adds.

At the same time, though, the process of realizing such a culture in the US continues to present obstacles, especially for the young who are often on the frontline of racial conflict. "I would caution Asian Americans in high school against self hate," says Hwang, who adds that they should recognize that they are not "personally responsible" for racial attacks and shouldn't blame themselves for being "too Asian."

"It's about trying to build bridges," says Hwang, and it "applies to all of us whether in high school or people working in theatre." He says that taking pride in one's own culture and remaining open to the cultures of others always involves a difficult "balancing act."

-Robert O'Malley

The Board of Directors and Staff of the Asian Community Development Corporation
cordially invite you to attend the
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Please note: Calendar items are accepted up to Friday, Feb. 26, 1993 for the Mar. 5, 1993 edition.

Calendar/Short News

Face to Face With David Henry Hwang, Feb. 20, 4:30-6:30 pm, Tufts University, downtown campus, Sackler Building, 8th Floor, room 829-830, 145 Harrison Ave., Boston, (Chinatown) MA. The Asian American Resource Workshop (AARW) will host a special reception in honor of the Tony Award-winning playwright David Henry Hwang on the occasion of the world premiere of his new comedy "Face Value." Tickets are \$50. Hors d'oeuvres will be catered. For info. call 617-426-5313. Proceeds will support the work of the AARW, a non-profit community organization.

Japan Society of Boston's Eighth Annual Business Symposium: "Economic Recovery in the New World Order: Strategic Challenges for Japan and the United States." Wed. Mar. 3 from 1:30-6 pm, World Trade Center. Admission, \$65, \$15 full-time students.

To register call 617-451-0726. Pre-registration requested by March 1.

Boston Chinatown Post 328, The American Legion, will sponsor an Intermediate (with basic review) Ballroom Dancing Class on Mar. 6, 1993, from 11 am to 12 pm for eight consecutive Saturdays. A professional instructor will teach the elegant Foxtrot and Waltz steps, ballroom etiquette, form, shape, style, and the joy of ballroom dancing. The fee is \$5 per hour/person

(\$40/eight Saturdays). Limited admission. First come first served. If interested, please contact Dave or Dot Ching by phone 617-489-1144 or 617-377-4355.

"Face Value," a new play by David Henry Hwang, opens World Premiere in Boston, Feb. 9 at the Colonial Theatre, 106 Boylston St., Boston. The play will continue through Feb. 28. Directed by Tony Award winner Jerry Zaks. For info. call 426-9366. For ticket charges call 617-931-2787.

Free Apprenticeship Preparedness Program. For those interested in the construction trades. The program is funded by the Massachusetts Highway Department and lasts for 10 weeks. An information session will be held Feb. 23 at 9:30 am at AACA, 90 Tyler St. For info. call John Chao at 426-9492.

Adult Mandarin Class Registration. The Boston Chinatown Post #328 will offer Adult Conversational Mandarin Class on Saturdays from Feb. 20 to May 8, from 9 am to 10:30 am. \$15 fee. At CCBA Headquarters Building, 90 Tyler St., Boston, Chinatown. Call 617-489-1144 or 377-4355.

"Asian Families & Substance Abuse: Community Approaches, Regional Workshop, Feb. 25-26 at Tremont House, Tremont St., Boston. For info. call Michele or Denise at 617-482-7555 (South Cove Community Health Center).

demonstration, business displays, foods from Asia. General Admission: \$7 Adults, \$4 children.

Asian Women's Writing Group. 11:30 am - 1:30 pm, Feb. 27, at the Women's Center, 46 Pleasant St., Cambridge. For info call Lisa at 625-7879; or Emily at 666-5812.

The Public is invited to attend the **Asian Community Development Corporation's Second Community Service Awards Dinner** honoring Amy Guen, YoYo Ma, Janet Wu, and the AFL-CIO Housing Investment Trust, Fri., Feb. 26, at 6 pm at the China Pearl Restaurant. For ticket info. call 482-2380.

Boston Asian Festival, Feb. 19-Feb. 21, Fri. noon-9 pm; Sat. 10 am to 9 pm; Sunday, 10 am-6 pm at the Hynes Convention Center Auditorium, Halls C&D, 900 Boylston St., Boston. Featuring exhibits, martial arts tournament and demonstration, business displays, foods from Asia. General Admission: \$7 Adults, \$4 children.

Yukie Shiroma and June Watanabe in Company, Feb. 25-27 (Thurs. at 7 pm; Fri. and Sat. at 8 pm), at the Emerson Majestic Theatre, 219 Tremont St., Boston. World premiere commissioned by the Dance Umbrella.

"Making Meaning Through the Arts": Asian American Forum, 10 am-12 noon, at the Cambridge Public Library, Lecture Hall, 449 Broadway,

Cambridge; also from 7-9 pm at the King School, 100 Putnam Ave., Cambridge.

Symposium: "Asian Women, Culture and Resistance," at Harvard University, Coolidge Hall, Seminar 2. Topic: "Gender and the Unitary Self: Locating the Dominant When Listening to the Subaltern Voice" with Frederique Marglin. First in a series of lectures focusing on three main issues: women's culture in traditional Asian society; the impact of colonialism on women's culture; and Asian women in the post-colonial era. From February 26 to March 8. Sponsored by the Asian and Asian-American Gender Studies Forum at Harvard University. For info., call Emma Teng at 617-864-7223 or Anne Gerritsen at 617-628-3707.

Asian American Women's Films, Feb. 27, 3-5 pm at MIT, 25 Ames St., Room 66-110, Cambridge. "Unbidden Voices" by Prajna Paramita Parasher & Deb Ellis; and "Serving Woman" by Arthur Dong. Donation \$2. For info. call 617-426-5313.

A Day of Remembrance, Feb. 28, at Tufts University, Talbot Ave., Alumni Lounge, Medford. The Asian American Resource Workshop's annual observance of the anniversary of the signing of Executive Order 9066 by President Franklin D. Roosevelt, which resulted in the unconstitutional incarceration of 120,000 Americans of Japanese an-

cestry. The program will feature a panel of Japanese-American women artists who will discuss how the internment camp experience has impacted their work. For info. call the AARW at 617-426-5313.

Adult Ed ESL classes are now going on. Morning classes are from 8:30 to 10:30, Tues.-Fri.; Evening classes are from 6-8 pm, Tues. and Thurs. We are still accepting new students. Tuition for the morning classes is \$260/16 weeks (or \$2/hr.); for the evening classes, it is \$130/16 weeks (or \$2/hr.). Come to AACA, 90 Tyler St. to take a placement test.

Citizenship/ETS Tests will be given on 3/13 and 4/10. The citizenship classes will be: Feb. 2-12; Mar. 2-12; and Mar. 30-April 9. Citizenship Class schedules are: Mornings, Tues.-Fri., 8:30-10:30; Afternoons, Tues.-Fri., 1-3 pm; Evenings, Tues.-Fri., 6-8 pm. Tuition for each class is \$50. For more info., call 426-9492, or come to AACA, 90 Tyler St., Boston.

The New England Medical Center Volunteer Office is looking for volunteers for a free ESL class to be open to the public. Classes will meet for eight weeks at 6 pm for about two hours a week, either on Monday or Tuesday evenings. Classes will include about four or five students per tutor. No tutoring or foreign language experience is necessary. Call Laura Taylor at ext. 1377, if interested.

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課程

*成人英語班

分早、晚兩課程，日間課程逢週二至五，上午八時半至十時半上課，晚間課程逢週二至四，六時至八時半上課。課程全期十六週，早課學費全期二百六十元，晚課一百三十元，現正招生，請親臨該會應考編班試。

*入籍班

分三月二日至十二日，及三月三十日至四月九日開課。逢週二至五上課，提供早、午、晚三課程。早課八時半至十時半，午課一時至三時，晚課六時至八時。學費六十元。入籍筆試將於三月十三日及四月十四日舉行。

籌款活動

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以上各項查詢：請電426-9492。以上各講座如遇上假期，則自動順延至下個星期一。華美福利會位於泰勒街九十號，電話：426-9492。

國際之夜

波士頓國際學院將於三月二十日舉行第五十四屆國際之夜籌款舞會，地點 Park Plaza 酒店。當晚將安排世界各地的美食自助餐，各地舞蹈等。

查詢：536-1081 International Institute of Boston。

華埠退伍軍人會活動

*交際舞班

三月六日開辦中級交際舞班，專業導師教授狐步，華爾滋各舞式。逢星期六上午十一時至十二時舉行，全期八課，學費四十元，名額有限。

*成人國語班

逢週六上午九時至十時半，課程從二月二十日至五月八日，學費十五元。

以上兩項活動上課地點：中華公所大樓禮堂，泰勒街九十號，查詢：489-1144 或 377-4355 Dave or Dot Ching。

亞裔家庭與毒品問題

研討會

全國亞太家庭防止毒品及酒精濫用協會，將於二月廿五及廿六日兩天在波士頓天滿樓酒店（Tremont st.）舉行連串以針對亞太裔家庭面對及防止毒品與酒精濫用的專題探討。歡迎各界參加，查詢及登記請電華人醫務中心（482-7555） Denise Lam 或 Michele Robichaud。

華人前進會

*廣東話班

初級及中級廣東話班，每週一課，為期十週。內容包括不同題目：如食物，市井佳作，社區時事，家庭，旅遊，學習生字及對話等。學費（會員40元，非會員50元）。

*入籍班

二月六日開課，逢星期六上午十時至十二時半，為期十週。學費（會員20元，非會員50元）。

*填報稅表

前進會執委幹事劉有成，將於二月十四日至四月十一日，逢星期日上午十時至下午三時，提供報稅服務，收費一般十元，較複雜的稅表收二十元。

*自學報稅講座

二月二十日下午一時至三時，在該會講授如何自行填報稅表。請先致電報名。華人前進會地址：林肯街一六四號二樓，查詢電話 357-4499。

詩歌及文化教育

亞美詩人及記者丁沙華 Sara Ting 與教育家 Roberta Harts 將討論彼此合作設計一套以詩歌來展現傳統文化的教材。研討會於二月廿五日（週四）分上午及晚間兩場舉行：上午十時至十二時於劍橋市公共圖書館（449 Broadway, Cambridge），晚上七時至九時於 Martin Luther King School, 100 Putnam Ave., Cambridge 舉行。免費入場，查詢：349-6230 (Roz Shoy) 或 349-6484 (Shei Worits)。

亞美社區發展協會週年

社區服務獎聚餐

亞美社區發展協會將於二月廿六日晚六時舉行第二屆社區服務獎聚餐，本年得獎人為阮陳金鳳，名小提琴家馬友友及電視台新聞記者胡珍妮。地點：龍鳳酒樓，購票查詢：482-2380

《臉的價值》

東尼戲劇獎劇作家黃哲倫計《新蝴蝶夫人》及《西貢小姐》兩名作後，最新推出《臉的價值》，一齣以探討種族與兩性關係的幽默舞台劇，於二月九日至二月廿八日在波士頓哥龍尼奧劇院全美首演。逢週二至六晚上八時，週四及六加演下午二時場，及週日三時上演。門票十七元五角及四十二元五角。哥龍尼奧劇院（Colonial Theatre）劇院區位於 106 Boylston St.，購票查詢：331-2787 或 426-9366。

亞裔文化中心並將於二月廿日替黃哲倫舉行招待酒會，替該會籌募經費。

韓國陶藝展、講座及

文娛晚會

哈佛大學釋格勒美術博物館（Sackler Museum）現正展出大批早期及現代韓國陶器，展期至三月廿八日，博物館開放時間，星期二至日上午十時至下午五時。博物館於三月六日舉行整天的韓國陶藝研究講座，邀請專家討論古代及現代韓國陶器藝術。免費入場。二月廿七日晚上七時至十時，哈佛韓國學生協會將舉行韓國文娛晚會，包括傳統扇舞、舞鼓、小提琴演奏及跆拳道等各項表演。以上各項活動查詢請電：495-4544 Sackler Museum，地址：485 Broadway Cambridge。

日人集中營紀念日

第二次世界大戰，羅斯福總統簽署《行政令 9066》，下令遣散十二萬的本土日本人進入集中營。亞裔文化協會將於二月廿八日下午二時在塔夫學院舉行紀念日儀式，邀請日裔婦女藝術家討論集中營的苦痛經歷對其創作的影響。地點：Tufts University, Talbot Ave., Alumni Lounge, Medford。查詢亞裔文化中心：426-5313。

亞裔婦女文化研討會

哈佛大學亞美性別專題研究將於二月廿六日下午二時舉行以亞裔婦女文化專題討論。地點哈佛大學 Coolidge Hall。查詢：864-7223 Emma Teng 或 628-3707 Anne Gerolsen。

亞裔婦女導演

麻省理工學院將於二月廿七日下午三時至五時放映兩部亞裔婦女導演的作品：“Unbidden Voices” by Prajna Paramita Parasher & Deb Ellis，及“Sewing Woman” by Arthur Dong。門票二元，查詢亞裔文化中心：426-5313。

日裔現代舞蹈家

日裔舞蹈家 Yukie Shiroma 及 June Watanabe 將於二月廿五至廿七日三晚在安瑪遜劇院表演。兩位舞蹈家的獨幕舞蹈題材，皆發自美國政府於第二次世界大戰時下令本土日裔人士拘留集中營的侮辱與艱苦經歷。門票分十元，十四及十八元。查詢：491-7377、931-3100 (Ticket Pro) 或親臨安瑪遜劇院（219 Tremont St., Emerson Majestic Theatre）。

成人英語教務導師

紐英裔醫療中心將開辦成人英語班，現招募教務英語導師，每星期上

波士婦女基金會

波士婦女基金會提供區組織撥款，現接受撥款申請，最高限額十五萬。申請書截止日期為三月三十一日，欲索取有關規條，請電 542-5955，或致函：Boston Women's Fund, 31 St. James St., Suite 902, Boston MA 02116

免費報稅服務

中華公所將於二月廿五日，三月三、四、十及十一日上午九時至下午四時，由大學學生義務提供報稅服務，請於上述時間親臨中華公所，地址泰勒街九十號，電話：542-2574

曾文通牧師

就職典禮

波士頓西區佈道教會李保羅牧師因深造神學，辭去牧師之職，新任牧師曾文通，已於二月一日從加州到任。西區教會為隆重其事，特於二月二十日星期六下午三時在柯士頓教會內舉行曾文通牧師就職感恩典禮，廣邀 Allston, Brighton, Brookline 各華人商戶及各屬會友好共同出席是次典禮。

另當晚在華埠騰皇閣酒樓聚餐，餐券每位十五元，歡迎各界人士有參加，聯絡查詢請電聯誼部林太 770-3152 或西區教會地址：41 Quint Ave., Allston。每星期日早上十一時有粵語主日崇拜，歡迎參加。

DEVELOPMENT OFFICE/ STUDENT DEVELOPMENT OFFICE

Wheelock College is a nationally recognized leader specializing in the care and education of children and families.

Vice President for Development and Institutional Advancement
The Vice President reports directly to the President, and works closely with trustees, alumni, administrators, faculty, staff, and friends of the College to plan and direct the College's development and fund raising activities. Will aggressively pursue grants from corporations and foundations; supervise the Directors of Alumni, Public Relations, and Development offices, the Federal Grants Coordinator, and office operations supporting annual giving, capital gifts, and planned giving. Prefer Master's degree in appropriate area of specialization. Requires: previous successful experience in fund raising (preferably in a higher education institution); excellent writing, management, and communication skills; and a commitment to enhancing diversity on campus.

Dean of Students
The Dean of Students reports to the Vice President for Academic and Student Affairs; hires and supervises the Associate Dean of Students, all residence hall staff, counselors, and Athletic Director; assumes administrative responsibility for policies relating to all aspects of student life, including life in the residence halls and for programs for all undergraduate, and graduate students; coordinates summer housing; works collegially with faculty and other appropriate administrators to provide a coordinated life for all students on campus. Requires: Master's degree; previous successful experience in similar position; excellent interpersonal and communication skills; strong commitment to enhance student development in a small college setting; commitment to enhance diversity on campus.

Send resume and cover letter by 3/26/93 to: Personnel Director, Wheelock College, 200 The Riverway, Boston, MA 02215. Please note specific position on envelope.

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Wheelock College is an Equal Opportunity/Affirmative Action Employer, and is committed to diversity.

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Please send 2 resumes and 2 cover letters with salary requirements to: Ms. Nilima Bhatia, Tufts University, Human Resources, 169 Holland St., Somerville, MA 02144. Affirmative action/Equal Opportunity Employer.

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在我們的社區內有很多人工作，都是「拾底交易」出現糧的，不繳入息稅給政府的。有時我們會認為這是一種福利，因為有多些現錢入袋。但現時的失業情況這樣差，就應問：自己這是否真的有着數呢？

如果我們報足稅和繳納入息稅又會如何呢？

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當你退休的時候，可得到較理想的退休金。

如果你或者可以有資格填報「低收入回稅」的表格，從而獲得回稅。其回稅的多少是根據家庭的收入和孩子的數目而定，可高達二千元。

我們很少會想到這些福利，是來自我們繳納的稅項的。除此，我這學校的質素、公眾安全、街道清潔和社會福利等項目，都全賴我們的稅款。如果我們想政府提供服務給我們，我們就必須要納稅，不過，我們只希望有錢的人能多按他們的入息比例來納稅。

現金收入與報稅

工人權益

如果你仍是出現糧或沒有報稅，而又想保證自己及家庭有個較好福利的未來，你可以做一些東西來改變它。

1. 在二月十五日後，你可致電稅務局 (IRS)，電話：一八〇〇一八二九一〇四〇，告訴他們，你們還未接到 W-2 報稅紙 (或告訴他們，你未報定稅)。

2. 稅務局會寄張 W-2 的代替表格來給你，讓你自己去填報入息。

3. 然後你應用一〇四〇，一〇四〇A 或一〇四〇EZ 表格來報稅。記住，你一定要在四月十五日前，將報稅表寄到稅局去。

如果你想找他人協助，你填稅，可到前進會或華人醫務中心，他們從二月份開始，都有專人為你報稅。

華人前進會工人互助中心供稿

紐英崙醫療中心：承第一版

年中心，華人醫務中心，亞裔文化中心，華人前進會，昆士社區學校委員會及華美福利會等，便開始著手研究未來社區中心的用地需要，期望新社區中心的實現。華人醫務中心的行政主任陳李惠珍表示，據初步的研究資料，未來的社區中心約需佔地九萬平方呎。她建議紐英崙建設的一萬平方呎社區中心實在太少，將造成六個社區機構彼此爭佔用地的情況。

《華埠社區中心小組》對波市重建局的立場表示懷疑，在去年剛由百力堤 (Paul Barlet) 接任領導下的重建局，態度顯然將紐英崙建設的地段停車場置於大前提，而將華埠社區的需要置於次位。重建局妥協的立場令華埠機構大感困擾。聯名去函重建局中明前重建局主任高尤的承諾及促請百力堤採取社區要求，爭取應有的權益。

計劃中的停車場，將有四百五十個車位，其中撥出五十五個車位予行將對面興建的公共屋村 (A 及 B 地段，又稱華信屋)，餘下的由紐英崙用作病人到訪者及員工的停車位。

使用停車場的車輛，將從單線行車的拿素街進出華盛頓及夏利臣街。紐英崙的交通研究認為將不會對附近街道帶來太多的交通。於早上繁忙時間約有一百五十一輛汽車進入停車場，而於下班繁忙時間約有八十輛汽車離開停車場。因為停車場供到訪及求診人士使用，所以在下午時分將有不定時的車輛進出。

現時位於 C 地段的愛群托兒中心的兒童遊樂用地將會遷到屋街及夏利臣街的街角。

假如 C 地段停車場計劃告吹，紐英崙擬於南端旅客街 (Travelers St.) 興建一個專供職員使用的停車場。紐英崙發展顧問洛利史密夫 (Larry Smith) 在華埠區議會上表示紐英崙無法支付興建一個九萬平方呎的社區中心。並指出前高尤領導下的重建局，估計下城的发展將帶來連鎖金協助興建，但因這幾年的經濟不景而無法實現。

CITY OF CAMBRIDGE HUMAN RIGHTS

Executive Director works with City Commission to enforce Cambridge ordinance prohibiting discrimination and application of state and federal civil rights laws. Directs policy, supervises staff, conducts investigations, and coordinates education programs aimed at protecting all human rights of all of our citizenry. Requires broad knowledge of and demonstrated commitment to civil rights law; excellent oral and written communication as well as proven administrative skills. Prior experience in investigation and mediation essential. Prefer law degree (Mass Bar), bilingual skills and familiarity with Cambridge. Salary range: \$37,400-\$42,000 with excellent benefits.

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區議會行政主任胡國新認為對社區中心的面積應作重新研究，例如華埠男童中心已不再存在。他亦質疑應清楚區議會及華埠社區組織小組有否由區議會抑或華埠社區組織小組決定 C 地段的將來。他補充重建局否決一項以擴大停車場從而擴大社區中心的建議。

鋼琴詩人傅聰

演奏貝多芬帶有蕭邦的味道
演奏蕭邦則完全是蕭邦的味道

鋼琴詩人傅聰，由中華表演藝術基金會的安插，一月二十九日在紐英音樂學院喬頓廳 (Jordan Hall) 舉行獨奏會。給予波士頓地區約八百位中美觀眾一次難忘的欣賞機會。

當晚波士頓尚有數場重要音樂會同時舉行，波士頓環球報 (Boston Globe) 的樂評李查布爾 (Richard Buel) 却親臨欣賞，並在二月一日給予評論。他說：「……一九五五年華沙國際蕭邦大賽中，列名僅次於波蘭的哈拉斯維茲 (Harasiewicz) 及蘇俄的阿西卡那茲 (Ashkenazy) 的傅聰，也許還不算國際熾熱的大明星，但他以演奏蕭邦作品所贏得的聲譽，決不是那些靠誇張的宣傳，或是在唱片行貼大照片所能買到的。……傅聰富有細膩的感觸，韻律自由而不失穩重，且有即興式的演出。如果今晚的曲目在另一場地演出時，他可能又會有不同的表現方式。……」布爾對莫扎特 C 小調幻想奏鳴曲 (K 475/457) 的評語中提到：「……在他開始彈了幾句音符後，你就可察覺到他那不同凡響的品質了。他的手法平穩，充滿韻味，並蘊含深度。……」布爾又說：「……貝多芬一曲本帶有日爾曼民族的嚴謹規格的步調，傅聰不時加以珠滑潤滋，將原有的嚴肅性予以平衡。……」布爾說傅聰演奏貝多芬「帶有蕭邦的味道」。但是演奏蕭邦則完全是蕭邦的蕭邦。他說：「……他將大家熟悉的二曲蕭邦夜曲，予以嶄新的氣息……用音符描述退散在夜深沉中的景緻。這幅生動的畫面，相信（註：以描繪夜景聞名的大畫家）威斯特 (Whistler) 也會欽服。……」他又說：「……傅聰的德步西第二集前奏曲，完全脫離老套，手法新穎……表現的最好是他超俗的氣質和風度。……」

傅聰本人對此演出覺得不完全滿意。他說如果能有架德製史坦威鋼琴，則更能稱心應手。當晚他在熱情的觀眾要求下，又加奏二曲。其中一首為賀綠汀的「牧童短笛」。該曲是一九三四年齊爾德 (Alexander Tcherepnin) 在上海舉辦的中

國作曲家作品比賽時的第一名作品。傅聰此次到波士頓乃係一系列巡迴演出的一站。他在波士頓、多倫多、紐約林肯中心的演出也受到熱烈的歡迎。

精神病患者居所：承第一版

房東指証他威脅她，有關方面便送他到比茲維特州立醫院。

另一位來自廣東的精神病患者，於八二年來美，最初與他的妻子住在華埠，在餐館工作，他說警察把他送到精神病醫院，他說：「別人都說我有病，我不感到有病。」他認為進住這所精神病者居所，比其他的醫院好，好處是這兒有中式食物。

里昂街的精神病患者居所由海灣人文服務中心管理，經費來自精神健康署、聯邦房屋及城市發展局、及波市房屋署支持。

該計劃的主任保羅·東達 (Paul Fontha) 說現時的九位進住里昂街居所的病者，主要基於語言及文化背景考慮，無法分配到一般的精神病者房屋計劃。

精神病患者房屋計劃的目的是提供持久病人一個有足夠醫療人員協助的（家），不用長期留在醫院。病者通常早上七時起床，早餐後會出外接受治療或參加一些學習課程。

居所職員周小姿（音譯）說居民相處融洽，相信他們對居所感到滿意：「他們現在都有一個家，總比住在庇護所或醫院好。」

亞裔社區的精神病工作者都稱讚里昂街的房屋計劃，聖伊利沙伯醫院

的印支精神病人的占羅維爾 (Lavelle) 說這是個很有創意的概念。假如亞裔被安排到一般的居所，都無法與其他病人及職員溝通。羅維爾指出曾有研究顯示印支人口比一般人口有較高的精神病傾向。大約有百分之三的美國人口患上嚴重的精神病，但七五年以後移美的柬埔寨人口中，便有百分之十八及百分之七的越南人口患上嚴重的精神病。他解釋說較高比例的難民患上精神病是受戰亂及逃難時的經歷與創傷所影響，同時許多印支難民來美後都缺乏家庭或親人的支持。

雖然現時沒有統計數字顯示有多少亞裔精神病患者對里昂街的類似居所需求，但據一些精神健康人員的估計約有二十至五十人。

以華人醫務中心為例，每月平均有二百人到該處精神科求診。陳指出除了印支難民遭受戰亂及逃難的創傷所影響的精神問題，來自中國大陸經歷文化大革命也顯示類似的情緒困擾及遭受壓迫的精神病態。

據麻州精神健康署以多裔族服務部的主任康尼爾 (Joy Connell) 指出亞裔及少數裔族對精神病患者宿居的庇護所的需要正不斷上升。

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Principal, Lawrence School, K-8

Outstanding leader for 600-student school who combines educational leadership, management expertise and demonstrated commitment to working harmoniously with people of diverse racial, socio-economic, cultural and philosophic backgrounds. Qualifications include Massachusetts Elementary Principal's certification, Master's degree and three years each of administrative and teaching experience. Terms: 202 working days per year; salary range: \$62,164-\$72,464.

Will consider alternatives to any of the above qualifications that the School Committee may find appropriate and acceptable; job descriptions available upon request. Deadline is February 25, 1993. Please send cover letter, resume and references to: **Mr. Christopher H. Martes, Director of Personnel, 333 Washington Street, Brookline, MA 02146.** An Affirmative Action/Equal Opportunity Employer.

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Office of Attorney General seeks qualified individual for the position of Advocate in the family and Community Crimes Bureau. Duties include providing info/support/advocacy with social service agencies, financial organizations and court system for victims, witnesses and families during compensation process; maintaining and documenting case load. Requirements: 1-2 years exp. in victim comp. advocacy, community service or law enforcement; excellent communication skill, initiative and administrative ability; ease in working with financial statements. bachelor's degree preferred/fluency in English and/or Spanish/Southeastern Asian languages preferred. Send resume to Office of Attorney General, One Ashburton Place, Boston, MA 02108, Attn: Doris S. Donovan, Director of Boston, MA 02108, Attn: Doris S. Donovan, Director of Personnel.

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CASE District I Internship Program
Office of the Assistant to the President, Harvard University
Holyoke Center, Room 935, 1350 Massachusetts Avenue
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CASE

COUNCIL FOR ADVANCEMENT AND SUPPORT OF EDUCATION

付出一份關懷

大姊姊作文化隔膜的橋樑

「記起初遷到美國波士頓時，我的生活很乏味。每天父母親天還沒亮時便上班，到深夜時才回來。整天我便獨自上學、自修及看電視，根本沒有課外活動。我心裏只渴望以前香港的生活，和懷念一群傾心吐意的好朋友，有時不自覺地疑問自己遷移美國的目的。」

頗多初到美國的青少年及小孩子都有筆者的心態。來到美國因為不了解這個新環境及文化，未能夠去認識多些新朋友；又因為語言的阻隔，不可能去接觸這個社會，每天只能獨自坐在家裏。

十一歲的惠雯有這個共鳴：「我每天回家完成功課後，便看電視，感到很煩悶及孤單。」

我們大姊姊服務所 (Big Sister Association) 因體會到這些華人難處，設立了一個專為亞裔女孩服務中心，亞裔大姊姊服務所有二十多年歷史，目前的服務範圍擴展到波士南區。目的是專為這些子女挑選一些受過優良教育的大姊姊對單培育她們。這些大姊姊能教導她們功課，分享她們的興趣及從中協助她們成長。

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這個服務所在唐人街已有很久的歷史。現在已為四十個華裔家庭安排大姊姊友誼。

我們很希望能為你的女兒服務，惠雯就是其中一個在這服務所受惠的小女孩，她現在和她的大姊姊凱莉成為了知己。凱莉是一位二十七歲職業婦女，見面時間她教導惠雯怎樣烹調一些美國糕點，惠雯父母感謝，有時邀請凱莉品嚐中國食品，從中凱莉也有機會接觸及學習中國文化。惠雯與

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Big Sister Association
of Greater Boston,
161 Mass. Ave.
Boston, MA 02115



舢舨

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春秋時中國分裂爲幾個霸權，爲了和平共存，外交上大使的往來是免不了的。齊國只是個小國，而晏嬰更

是個名符其實的「小人」——他矮小的身材是出了名的，不過晏嬰的口才急智却叫人另眼相看，令人佩服。例如有一次，晏嬰出使楚國，當時的楚王頗有勢力，不免有些驕傲。楚王看不起齊國，更輕視個子細小的晏嬰；他決定要在這矮子面前炫耀楚國的強大，於是對晏嬰說：

「我真爲你們齊國可惜。看來，你們齊國可沒有什麼出色的人才爲齊王效力吧？」

晏嬰不慌不忙地回答：「這是因爲大王你不瞭解我們齊國分派大使的規矩：我們大使是好的壞，得看對方的國王如何。遇到有賢德的國王，我們齊王自然會派出出色的人到那裏作大使；如果對方的國王不成話，齊王就會派最沒用的人當大使。我晏嬰在齊國最沒有才能，所以齊王派我來與大王你交往。」

小國王，換了你是楚王，可會由這番話中領略到晏嬰不卑不亢的態度？但是當時的楚王實在自視太高，經過這一次挫敗，仍然不服氣，又要想辦法令晏嬰當衆出醜。

侍衛回答：「他是個打劫劫舍的強盜，是由齊國來的。」

楚王聽後，向晏嬰說：「原來你們齊國人都幹小偷強盜這一行！」

晏嬰微微一笑，慢條斯理的說：「聽說淮南有種橙樹，結出來的果子又甜又大，人人愛吃；可是不知爲什麼，這橙樹一移植到淮北，外表雖然跟以前一樣，但結出的果子，非但不好看，而且苦澀難吃。我們齊國人民，生活安定，個個奉公守法，但一到了楚國就變成強盜，不知道是否因爲貴國水土的關係呢？」

晏嬰含蓄而有力的說話，輕易地把強弱的局勢扭轉過來，反敗爲勝。精警的言語，威力有時比刀槍還要厲害。小朋友，從今天開始，就請你們多注意說話的技巧，好好運用說話的力量。

Brookline Recreation Department

Seasonal Openings

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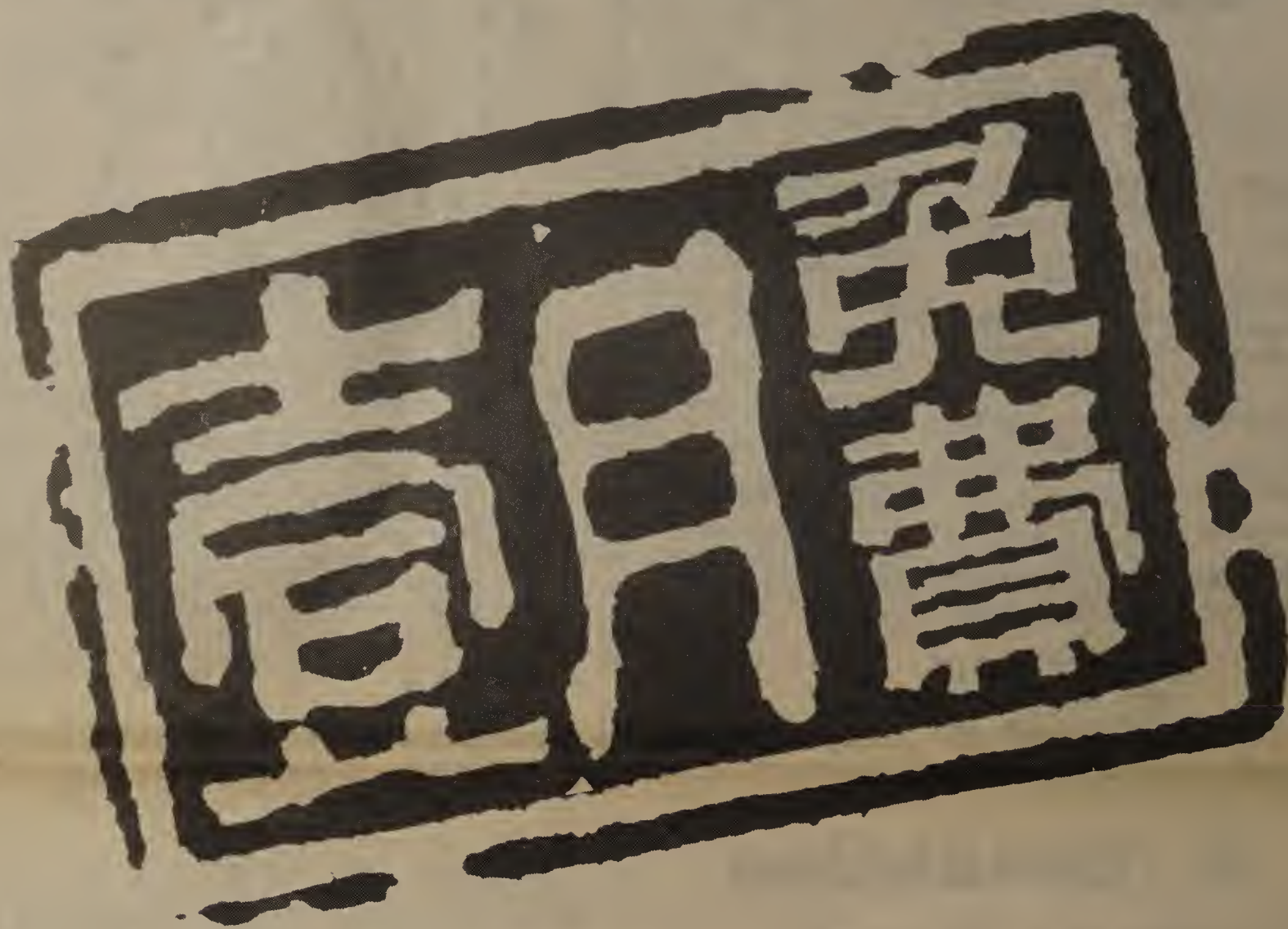
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二月二十日：十一時至晚上八時

二月廿一日：十一時至下午六時

地點：

Hynes Convention Center,

Boylston St.

票價：成人六元，十一歲以下及六十歲以上者三元，團體票價四元。

查詢：四二五二二五五。

社區簡訊

中美護士訓練計畫

麻州苗頓市的嘉利學院計劃於中國重慶醫學院開辦護士訓練課程。較早前來自中國的考察團曾參觀嘉利學院，表示有意吸納美國護士訓練的專才。

嘉利學院的護士課程主任吉士瑪博士過去曾替印度尼西亞及南斯拉夫的護士課程作顧問，將親赴重慶，研究現時當地的教學情況。

麻州文化局撥款 瓷磚牆畫美化華埠

本地華裔藝術家曾文棟最近獲麻州文化局撥款，將於好士福街與必珠街交界的一幅牆創作瓷磚牆畫。

位於龍鳳燒臘旁的一幅牆，由樓宇東主黃兆英捐出牆壁空間，約有二十乘十八呎的面積。該牆畫屬於美化華埠計劃的第二期，第一期的牆畫位於距離現時牆三十呎的好士福小公園內，是幅波士頓美術館收藏的宋朝山水畫。

文化局的撥款為三千四百九十二元，由於數目有限，曾文棟表示仍需另籌募一萬元以支付材料及裝置瓷磚費用。他說其中一個籌款辦法是將贊助者的名字或商號刻在瓷磚上。

曾文棟也是繪製夏利臣街牆畫的藝術家。他說計劃中的好士福街牆畫是個很繁忙的街角，牆畫將很顯眼。他選擇瓷磚鋪嵌是因為較持久，不易褪色。他先在自己的工作室繪制瓷磚，然後燒製。最後聘請專業技師將個別瓷磚裝嵌牆上。牆畫的內容至今仍未確定，曾希望收集社區的意見，其中一構思是展現亞裔不同種族以華埠為文化集中點；另一可能是仿畫波士頓美術館的一幅宋朝花鳥畫。牆畫將於春季著手策劃，預期於九月裝嵌。

家長會春節聯歡

雙語學生展才華

波城公校中文雙語家長會於二月十二日舉行春節聯歡會，在昆士小學的禮堂內，一整晚的節目，不但洋溢著春節的喜慶，更展露雙語學生的才華及雙語老師的栽培。

來自波市七間幼稚園至高中公學的學生，安排了連場既有傳統氣色，也有現代青春活力的表演，包括愛德華初中的醒獅，功夫及扇舞，楷德小學的幼稚園學生既害羞也可愛地高唱《月光光》及國語的《恭喜您》，哈佛根德小學的話劇《雞的角》，達笑初中朝氣勃勃合唱李克勤的《紅日》，昆西小學精采編排的山地舞，竹舞，查理士高中的伍毅斌獨唱香港流行歌曲，並有不同裔族的同學的現代舞，寶雲學校的小朋友在張鎮田老師的鋼琴伴奏唱新春賀年歌，天真爛漫。壓後更有顏桐興先生的獨唱及中華國樂團的演奏。

各校校長亦依照中國傳統習俗，向表演學生大派紅包。

耆英賀除夕

波士頓市府，老人事務部及相關老人機構，於一九九二年除夕在波士頓市教師公會禮堂舉行除夕耆英聯歡會，計有來自波市各社區、族裔約二千餘人參加，其中耆英耆老亦有二百多人，由中華耆英會工作人員帶領下一起共賀。活動內容包括豐富午餐、各族裔、社區表演歌唱、跳舞及抽獎活動。當波市市長雷夫連先生及其夫人駕臨恭賀新年快樂並高歌一曲助興時，揭起活動之高潮。向來未有耆英耆老參加此項活動，今年不但有二百多人外，並由中華耆英會行政主任梅伍銀寬女士介紹一位居住於白禮頓區年過八十高齡之黃卓賢先生及夫人代表華人表演，當黃老先生出場吹奏薩克斯風兩曲，全場耆英及市長伉儷都擊掌唱和，樂隊亦加入伴奏，其氣氛之熱烈歡欣實為華人之光。會後每位耆英尚有一份精美禮物作為紀念，二百多位耆英在專車接返回唐人街下都有一個愉快又特別的除夕。

馬津道：承第一版

二月初的政會上，中幹重新提交四項出口通道的建設，分別為：★先鋒街分道：九十三號公路南行的交通將會以馬津道為出口，而行走第三隧道往後灣區的交通則以另一出口流入先鋒街。★柏克萊街出口：九十三號公路南行的交通以馬津道為出口，而行走第三隧道往後灣區的交通則轉入馬津道後再從柏克萊街出口通道。

★先鋒大道（二）：第三隧道的交通將以一個出口通往先鋒街。陳灼對以上各項的提議的反應比以前樂觀，他說：「最少我們能融匯各建議而綜合一個解決的辦法。」

南灣青年會的行政主任陳魯誠質疑中幹當局為何遲遲不對華埠社區意見表示關心，他說：「有關馬津道出口的問題已困擾了我們三年之久。」

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九十年代亞裔面對的民權問題

奧耶爾採訪·袁式邦編譯

元月廿七日在波士頓麻州大學亞裔研究基金會及麻州亞美委員會的贊助下，召開了一個《九十年代亞裔美國人面對的民權問題》的研討會。美國東部民權委員會副主任及《九十年代亞裔美國人面對的民權問題》的政府報告的主要作者鍾其德(DR. AI-TACK CHEN)博士擔任主講人。另外亞裔文化中心和其他十個由中國人、日本人、韓國人、柬埔寨人、印度人及越南人的不同組織聯合贊助在波士頓韓國教堂舉行了一個與鍾博士交談及討論的晚會。

麻州大學教育學院及美國研究計劃助理教授江念祖指出，這個會議是對最近在波士頓地區學校發生的種族衝突，包括在波士頓拉丁學校及密福中學對亞裔學生騷擾及侵犯的一部份反應。他說，會議的意義旨在使社區的領袖注視亞裔在學校及其他場所日常掙扎及面對的問題。

在一次訪問中，鍾博士說：有一種成見認為亞裔美國人已成功生活在美國社會中，而漠視嚴重的歧視事件及在僱用、居住、教育等方面對亞裔的偏見。他又說：亞裔被認為是「模範的少數族裔」的神話，使人相信亞裔美國人在日常生活中已無障礙。民權報告已分送到全國的一百個亞裔居民較多的縣，以提醒官員注意亞裔民權問題。

民權報告結論中提出，亞裔面對眾多日常生活中的障礙，包括成見和暴力，就業歧視，在傳媒中歪曲亞裔的形象，缺乏政治力量及由於雙語教師及諮詢的不足限制了教育機會。

鍾博士又說，有些單位反對對多元文化的概念，並滋長反對移民的情緒。英語獨尊的浪潮，說外國語被視為反美行為，均同此種情緒有關。他指出：多元文化泉流及多種族社會乃是一項資產，問題是人們怎樣看待。少數族裔要求並不多，他們只求在沒有偏見和歧視的情況下，能在社會中參與競爭求存。

鍾在韓國教堂中談到，亞裔儘管分屬不同的種族團體，但能在一起聚會是因為彼此具有共同的關切。例如亞裔學生仍需與種族歧視及暴力鬥爭，具有同等學歷的亞裔畢業生仍難與白人獲得同等的職位。

他呼籲亞裔社團應建立聯盟，爭取更大的政治力量：「我們必須了解到今天把我們拉在一起的民權問題，不會在短期內消失。」他說亞裔應學會如何運用「團體的壓力」。

鍾特別對在幼稚園至中學內亞裔學生的種族事件表關注，孩子受奚落，辱罵，種族騷擾所帶來的創傷。

他對亞洲學生花費過多時間在亞洲學生團體範圍內，而沒有與其他族裔學生交往表示關切。他說，亞洲學生把太多時間用於學習上而疏忽培育社交活動的技巧是顧此失彼的。

在會議上，有人說，他想把各族裔的學生組織在一起經常發生困難。韓國學生經常與韓國學生在一起，中國學生時與中國學生在一塊。如何使他們走出小圈子，這是我感關切的事情。

會中有人指出，具雙語能力的亞裔應幫助不懂英語的新移民，她更鼓勵更多的亞裔返回社區以協助新移民過渡。

華人前進會主席李素影說：英語能力有限的人時常需要懂英語及美國社會體制的人幫助溝通。

一位女士說：幼稚園至中學的學生未能接受應得的教育，部份學校缺乏亞裔教師及行政人員有關。她說我們應運用壓力促使教育當局聘用更多亞裔教師和行政人員。

另一位人士指出，亞裔青年在適應美國文化及原來文化之間常感困擾。有些家長要他們的兒女祇學英語，以求較易在社會立足。如何合適地平衡兩種文化是一個難題。

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亞裔文化中心的劉仲岳說：亞裔同在一起工作是重要的，因為他們有遭受大民族壓迫的共同經歷。「我們在這個國家經歷的時間越長，便更加清楚我們怎樣被人看待，我們是亞裔美國人。」他指出，陳果仁被底特律一班汽車工人毆打致死，只因他被視為日本人。這是各不同族裔的亞裔常被誤認及被美國人把亞裔統視作「一族的經典例子」。他又說，年青一代亞裔的抱負，已超越他們的上一代，他們要在美國社會的各個層面立足。他建議所有亞裔團體共同工作以達共識。

摩頓中學的鄭老師(KATT KWONG)指出，摩頓市現有很多亞裔居民，並且在中學裡出現種族衝突事件，一般中學教師都沒有受過處理這類問題的訓練。她正試圖發展一項指導教師和學生兩者如何對待種族衝突問題。她說許多亞裔學生感到他們備受騷擾，有些學生更找到一些幫派份子的朋友到學校以保護他們。學校現時還沒有正視種族問題。

布克蘭市學校委員會的關女士(TERRY KWAN)說，在許多社區對亞裔與非亞裔衝突日益敏感，同時在不同種族團體中，他們又有互相衝突。關女士說衝突基於種族背景不同或在美居留時間長短的差別，部份問題是

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出版預告

下期舢舨將於三月五日出版，需翻譯植字的廣告及社區活動欄消息請於二月廿六日前交本報處理，多謝合作。

又本刊歡迎各界投稿，來信，及提供有關亞裔社區的消息。

會中一東裔青年馮沙廉(SAROEIN PHOUNG)講述他在秋思市學校遭種族歧視滋擾的經歷。當他告訴父母在校內一學生以煙頭燒穿他的外衣時，父

人們習於把所有亞裔視作一體，而忽視他們的差別及互相競爭。她說，差別應視作是一項財富。正如亞洲國家與西方國家競爭促進世界經濟發展一樣。

母親問他做錯了甚麼事惹禍，他答道：「也不知道。」馮後來結交了些幫派的朋友，以保護自己，但後因與幫派一起的活動使他惹上麻煩，後來加入了秋思青年外展中心，協助其他新移民不致誤入歧途，更計劃升讀大學。他說：「最關鍵的仍是教育，教育才是最有力的武器。」

奧邦獨採訪·余政真編譯

黃哲倫十歲的時候立志記錄下他祖母的一生，為家人保留祖母的故事。就像這個世紀許多人一樣，他的祖母過著遷徙的日子：在中國出生，在菲律賓長大，在美國渡過後大半生。祖母的事蹟最後以口述歷史的形式記載下來。而這份努力，依舊所言，多多少少和他後來作品中的文化題材類似。

華裔劇作家黃哲倫

幽默探究世間難題



△華裔劇作家黃哲倫

黃說他認識一些在南方長大的華裔商人，他們的文化背景根本不合於一般人對於華裔典型形象。

黃對於戲劇產生興趣乃在大二時萌芽。當時他上小說家 John L. Heinen 的寫作課，起初 John Heinen 對黃的印象並不深刻。（他說我的劇寫得很糟。）黃解釋，老師認為問題在於黃對於戲劇的了解不夠。

本獎。接著黃與《末代皇帝》男主角尊龍合作，由尊龍擔任黃第二個劇本《舞與鐵路》（Dance and the Railroad）的導演。

在離洛杉磯不遠的 San Gabriel 長大的黃說對他影響很大的劇作家有布雷斯納（Bertold Brecht）與蕭伯納（George Bernard Shaw），兩位劇作家都藉著作來探討一些概念。（Sam Shepard 的影響也很大，因為我後來跟著他學習，）黃說。

雖然黃認為他母親（古典音樂家與鋼琴老師）與父親（生於上海的商人），也是（遠東國家銀行的創辦人）希望黃能走上法律或從商之路，他的父母仍接受了長子對自己事業的選擇。決定以毫無穩定性的藝術作為事業（是件很難讓移民父母接受的事實。我的父母這麼支持我已是了不起。黃的作品《初到貴境》在宿舍上演時，他的父親也到場觀賞。（他非常非常喜歡這齣戲，）黃說，「他哭了。」

黃認為他對於戲劇的興趣可能植根於一股（創造一個終究能實現的理想世界）的衝動。雖然這樣的衝動有點（自大狂）的成份，但有時很難掌握他創造出來的角色。黃說：「在創造者與被創造者之間有一定的妥協空間——即使是神，也無法控制每一件事。」

黃的大部份作品都以幽默來探討概念。《新蝴蝶夫人》，一九八八年東尼獎最佳劇本獎，並已拍成電影，敘述一名法國外交官與一名北京的中国女子戀愛，在一段很長時間之後才發現《她》原來是名男子。黃的技巧在於運用幽默來提出關於性別、種族認同的問題。在他的作品中，表面（與一般人典型成見）結果祇是一個錯覺。

幽默對於黃之所以這麼重要，乃因「我傾向於處理一些嚴肅的題材，喜劇式的抒解十分重要。」以埋於心靈深處的厭已思想與種族歧視等為主題，黃認為（笑）可以給人們掌握自己的世界的力量。

（在對抗一些令人不快的事情時，笑是一件非常好的武器，）他說。他的題材很多來自於自己的背景，（身為一名亞裔商人，我對於內在的自我與外在的自我這感覺興趣是可以理解的。）



※〈臉的價值〉劇照

解的。」

黃可以體會那種（永遠的外國人）的感覺。因為是亞裔，人們通常不會以為他是美國人，直到他開口說話。（我開口之後，他們對我的看法都改變了。）

在《臉的價值》中，（每個人的種族都顛倒了，）黃解釋這樣的構思乃在於指出人對臉孔與膚色的判斷，任何一個人都可以裝上任何一個臉孔。一類似的構思也用於黃的另一個劇本《束縛》（Bondage）劇中，一個人的性別的吸引力經常為種族的典型印象所取決。

黃說他的劇本通常以一個概念為開端，（通常是一些我個人感到困惑的東西，便希望以寫作劇本來化解矛盾。）

《臉的價值》一劇，有部份因百老匯上演的《西貢小姐》（Miss Saigon）一劇起用一名白種人飾演一名歐亞混血兒的爭論而起的反應。（寫劇使我解除了心中的一些問題。）黃發現了自己的疑問是：（扮演另一個種族的人有什麼意義？）

在亞裔演員因一名白種人扮演亞洲人的角色而感到不滿時，黃提出從另一個角度來看，（一個人試圖扮演

另一個種族的角色可視為好事，因為這名演員勢必把自己《放在另一種環境》中，而這名演員也會發展出更多關於（種族的本質）的思考。）雖然黃在劇中多探討多種族社會中的成見、憂慮、誤解、不合理與暴力，他仍持有樂觀的態度。（我想我有本土美國人的樂天思想，我相信美國是迷人的。任何人在這兒都能成為這個國家的一份子，正是令人著迷的地方。）

學亞裔學生不要有厭己的態度，「他說，應有的認知是這些亞裔美人並不需要為種族衝突負責，也不能責備自己《太亞洲化》。」無論對於中學生或是在戲劇界耕耘的人而言，（想想就像是造橋一樣）他說要以自己的文化為榮，並開放自己接受其它文化，箇中牽涉到的是那平衡的運作，絕對不容易。黃以為亞裔藝術家無疑分享著一種（共同的經驗），但也不要忽略每一位亞裔作家正是獨立的個體，彼此也有分歧。

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宰割社區中心用地

奧耶爾採訪，陳小慧編譯

紐英裔醫療中心擬於屋街C地段興建多層停車場及華埠綜合社區中心，但因撥給社區中心的用地面積太少，華埠社區組織對建設極表不滿，促請擁有該幅土地的波市重建局再三考慮。

於一月份的華埠區議會上，紐醫提交有關停車場的建議，內容包括興建一個容納四百五十五個車位的停車場，停車場旁興建一個一萬平方呎的社區中心，及撥款十五萬元華埠。

紐醫提供華埠另一個選擇，是給予華埠一千八百萬元以收購及修繕另一幢樓宇作社區中心用途，為交換條件，讓紐醫向重建局購買屋街C地段的土地興建停車場。紐醫早於八〇年代已有意於該地段興建停車場，當時遭華埠社區的反對，現時紐醫在該地段側面興建的一C工程用地，本為重建局擁有的土地，當時重建局主任高尤(Stephen Coyte)願意與紐醫交換現時屋街C地段的用地，並初次建議將該用地給華埠發展成一綜合社區中心。在紐醫購置一C地段擴建用地之時，表示同意高尤的建議，同時在八九年的紐醫整體擴建計劃書，亦有明確的記載。

自從該社區中心的建議提出後，華埠六個主要社區服務機構組成《華埠社區中心小組》，成員包括南灣青

轉第九版

華埠反對馬津道出口

中幹考慮改道

奧耶爾採訪，陳小慧編譯

中央幹線第三隧道工程擬於華埠馬津道興建高速公路出口通道的計劃，三年來漠視華埠社區的強烈反對意見，最近引起華埠的強烈反抗，在區內張貼海報，宣傳反對馬津道出口，呼籲收集請願書的簽名。

華埠的行動，引起中央幹線的關注，將原來的計劃進行修改，再提交四項新的改道草圖。

於二月六日，中幹派員到華埠會晤社區代表，聽取社區代表的意見及磋商新草擬計劃的可行性。

馬津道臨時委員會現正審閱新草擬的內容，委員之一的陳灼耀對新草案表示有可能將四項不同的計劃適合修改，從而尋求新的可行性，他說：「他們(中幹)改變了態度，嘗試尋求一項華埠能接納的方案。」

華埠長期對馬津道出口不滿，通道出口臨近昆士小學，君子樓老人中心，公共屋村。出口帶來的交通量的增加，將嚴重威脅民生安全及生活環境。於九二年底中幹派員出席區議會，提交四項所謂改道草擬，但仍以馬津道出口為主，觸怒部份區議員，認為中幹行為蔑視華埠社區意見，遂展開連串的行動，向中幹及有關官員聯絡表態。

中幹工程設計主任卻德斯·狄衛思承認草擬計劃的問題性，並表示希望於本年底向波市及聯邦政府提交興建圖則前獲得解決。

轉第四版



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首間亞裔精神病者房屋計劃 多察士打提供安定居所

奧耶爾採訪，陳小慧編譯

位於波市首間專為亞裔精神病者的房屋計劃最近在多察士打區里昂街的一幢三層房屋內開辦，替九位亞裔精神病人提供了一個安定而有足夠醫療護理的「家」。居民之一是一二十七歲的阮騰(音譯)，在未搬進里昂街的房屋前住在比茲維特立醫院，他形容該院的居住情況，好比一座監獄。

對里昂街的居所，阮感到很滿足：「這裡清潔舒適，我可以講自己的語言，有穩定的生活，不再在外邊惹麻煩。」

阮與其他六名越裔及兩名華裔的居民同住這幢三層的房屋，彼此分擔部份的支出，分工協助居所內的任務，七位懂越文、國語及粵語的護理人員照顧他們的起居及醫療需要。

從街上走過，這間精神病者的房屋與鄰近的住宅毫無分別，屋內發亮的油木地板，簇新的桌椅井井有條，牆上還掛有東方美術。廚房內職員在

準備晚餐，房內居民與職員在聊天。入住這所精神病者居所的住客，皆患有延續性的精神病，長期依賴藥物，過去在州內的精神病院或庇護所居住的無家者，里昂街的住所替他們提供了永久的居所。

阮騰在越南出生長大，乘船逃往泰國，於八一年抵美後與父母及十二個兄弟姊妹在明尼蘇達州居住，八三年他因不喜該地多雪移居波士頓，投靠一朋友。最初他以送貨為生，後來孤獨、憂慮、種種的壓力令他精神上感到困擾，夜夜難眠。他說：「我經常感到有人跟蹤著我，可能是一名天使，也可能是一位去世已久的公主，總之是一個靈魂追隨著我。」

最初他到愛域連達文精神健康中心接受治療，他說：「第一次進入該中心便好像步入地獄。」之後他輾轉到過不同的醫院作治療，有一次他的

轉第八版

商董議員凌晨誕生

中華公所九三九四年度商董議員選舉幾經波折，終於在二月十五日圓滿進行，選出二十五位應屆議員。由於選票凡多，唱票程序冗長，過程從晚上六時開票，至凌晨三時許才完成選舉結果。

選舉共寄出參選表格三百八十四張，收回三百零一張，其中因塗改而作廢的有兩張，因超額作廢的有三票，有效選票共二百九十六張，最高票數的二十五位議員名單如下，如有放棄議席者順序由最高票數者候補。

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25. Perry Wong (135票)

候補

26. 李衛新 (131票)
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△華埠內張貼海報，反對中幹在馬津道興建高速公路出口通道

